

The Japan Christian Quarterly

An Independent Journal of Christian Thought and Opinion

Sponsored by the Fellowship of Christian Missionaries

ESTHER L. HIBBARD, Ph. D., *Editor*

Volume XXVII

July, 1961

Number 3

INDUSTRIAL EVANGELISM IN JAPAN

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THE JAPAN CHRISTIAN QUARTERLY

Esther L. Hibbard, Ph. D., *Editor*

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Editorial correspondence and manuscripts should be sent to the Editor, Miss Esther L. Hibbard, Muromachi, Imadegawa Agaru, Kamikyo-ku, Kyoto, Japan. Telephone 44-5642.

Business communications and all correspondence concerning subscriptions and advertising should be sent to the publisher, *The Japan Christian Quarterly*, Kyo Bun Kwan, 2 Ginza 4-chome, Chuo-ku, Tokyo, Japan, *Attention:* Mr. Shotaro Miyoshi.

Subscription rates:

Single copy ¥300.

Yearly Subscription in Japan ¥1,000, Overseas ¥1,260 or \$3.50 or £1/5/0.

One gift subscription with your own subscription in Japan ¥800, Overseas ¥1,060.

Personal checks on American banks will be accepted.

The Editor Reports . . .

After a year's experience in editing this magazine, most of which was a matter of trial and error, it seemed time to pause and take stock. We therefore sent out about 600 questionnaires, both to subscribers and non-subscribers who were members of the Fellowship of Christian Missionaries, asking their opinion about the editorial policies which are being followed at the present time and soliciting suggestions for improvement. Over 150 replies were received, a high degree of response. Of course there was no way to tell what proportion of these replies came from non-Kyodan-related missionaries; but judging from the complaint that the contents of the *Quarterly* tended to reflect only Kyodan trends of thought, there must have been *some* of the other denominations represented. Here is a sample of one such criticism:

There is not enough coverage of non-Kyodan Christian work in Japan (such as the Lutheran, Baptist, Episcopalian). For instance, when such fields as social work, education, rural evangelism, etc. are presented, work besides that of the Kyodan should be presented to give a balanced, well-rounded picture.

We agree whole-heartedly with the principle on which this opinion is based and have tried to apply it to the selection of material to be printed. But unless such groups take the initiative in sending in information about their activities, it is almost impossible to keep in touch with them. In the case of the survey of Christian schools which we made in January, the questionnaire was sent to every institution listed in the membership of the Christian Education Association, regardless of denominational affiliation. Besides, our regional correspondents represent at least three different denominations, and should be able to gather and send in significant material from their areas. If you know of any important developments in your denomination, please write them up or send in the name of a person you consider qualified to report on them.

The daring suggestion was made that the *Quarterly* should merge with an existing Japanese Christian periodical as an English supplement. The writer says,

To do so would, I think, be a valuable step toward an even closer mutual understanding between Japanese Christians and missionaries. Simply to have Japanese and English articles between the same covers would offer an occasion for reading what strikes one as important in both languages—and this, as regards the missionary, might have the added advantage of increased language efficiency. The *Quarterly* seems to run parallel to, rather than being an intrinsic part of, the publications of the Japanese Church. I don't know whether the idea is practicable or not, but it would seem to me a bold step in the direction of an even more penetrating inter-relation of missionaries and Japanese Christians if a bilingual periodical were undertaken.

One wonders just how many of our readers could spare the time to peruse articles written in Japanese, when they complain that they don't even have time to read those in English! And the same thing applies to a potential Japanese constituency. Isn't the same

purpose being fulfilled by printing translations of important articles by Japanese leaders, as we have done, and are doing in this issue?

But since we should not expect to use material written by non-missionaries without compensation, if we are to increase the number of articles written by Japanese, we must also increase our budget to be commensurate with the expense. We hope you will bear this in mind when the matter of the budget comes up at the Fellowship conference this summer. Remember "the laborer is worthy of his hire."

We take pleasure in announcing the themes for the next two issues of our magazine. The October issue will be devoted to the theme of "The Christian Home", with a number of contributors from the distaff side. The January issue will contain information about some important developments along the line of "Aesthetics and Religion." As we are striving to serve the missionary fellowship, we welcome suggestions for improvement, and will strive to carry them out in so far as we have the means.

E. L. H.

As one who lives in an industrial area and ministers to workers, the author of this article speaks with authority, as well as exceptional eloquence, of the need for a wider outreach in the Church.

Labor Evangelism and Class Church

ROBERT MEYER

The middle of the last decade was marked by great and encouraging ferment in the United Church of Christ in Japan. With the recognition that the exuberant optimism of the immediate post-war period was in fact exaggerated, and the turning of the tide in favor of centripetal rather than centrifugal forces within the Church itself, the stage had indeed been set for a new and exciting task—the beginning of an analysis of the basic forces within the society in which this Church had been set, and the beginning of a serious grappling with new forms of creative evangelistic experimentation in the light of this analysis of the Church's situation.

Like all creative thinking, the new forces which began to appear in the United Church in the 1950's have, by 1961, found expression in a host of concrete concerns and in programs various and diverse—in pioneer rural evangelism, in new forms of student work, in increased concern for the social relevance of Christian faith, in new ways of using mass media, and—by no means least—in a new thrust to the man who earns his bread by selling the strength of his arm or the skill of his brain.

Now it is, of course, with this last—with the worker and the Church's responsibility for and to him—that this paper will deal. Here as elsewhere, however, more than one concrete program has arisen in response to the same vision, and an important distinction is called for. One kind of response, which is organized nationally under the name of Occupational Evangelism, affirms the Church's responsibility for every man—businessman, farmer, lathe hand or teacher—in his secular station; using the already existing church as a base, it attempts to reach out through labor schools and through meetings of Christians in the same profession and through workshop Bible study groups and the like into the world of work. It was about this work, incidentally, that Rev. Theodor Jaeckel wrote in the fine article which he contributed to the January issue of this magazine.

Let no one suppose, however, that Occupational Evangelism in itself will prove sufficient to win the industrial worker for Christ. For the Church cannot content itself merely with reaching out to the worker; it must go out to him, and in going out it must transform itself into a radically new kind of fellowship, speaking not the language of the university but the language of the mechanic and even of the rag-picker, taking as its secular mission the achievement not of purity for the middle classes, but of justice for the masses. Here in the Kansai area of Japan this kind of radical mission to the working man—this mission which directs itself to the working class as a whole and which seeks to win them en masse

for Christ—has actually materialized under the name Labor Evangelism. It has seized as the focal point of its operation not the factory (which after all is run by the boss) and not the existing Church; rather it works through the labor union and through the church in the home, asking not that the workers come where the Church is, but rather being the Church in the midst of workers organizations and workers communities.

In order to give life to this distinction, and in order to suggest a program by which the evangelization of the workers may become a reality, however, it is necessary to return to the task of social analysis which has caused the ferment of which we speak. The fullness of the Kingdom of God is not yet upon us, and until it is, a patient examination of what God is doing in the world is incumbent upon us if we are to learn what we may do.

Now when we look at this modern world in which Japan is now a full partner, we are looking at quite a different sort of world from that which man has ever known before. We are all dimly aware of this fact—it comes out often in the kind of sermon introductions which homiletics teachers condemn as platitudinous—yet the awareness remains dim. As is fitting in an inaugural address, of course, President Kennedy reminded us that man holds the power to rid the world either of poverty or of himself, and we all nodded our assent—yet how many of us felt these alternatives in our hearts as the really live possibilities that they are.

By the same token, all of us have been ceaselessly reminded that this is an age of organization, in which the individual has become almost totally submerged in the various social units in which he plays a part. And just as we know that the hydrogen bomb is there, and that penicillin is there, we know that the coercing, manipulating, cajoling, and immensely effective organization is there. The 'government, the company, the union, the Kremlin, the Pentagon, the teen-age gang, the farmer' association, the TV network, the political party, the nationalists' league—all of these point to realities which shape us a great deal more than we are able to shape them.

Now both as a Protestant Christian and an American—with a doubled and treasured heritage of individual freedom—I often find myself wishing that these organizations did not exist, or else that they were less powerful—thoughts which I often have about the hydrogen bomb as well. I do not appreciate the limitations on human freedom which the existence of these organizations implies, in that a working man who insists on working during a strike is as likely as not to meet with the wrong end of a lead pipe, or a democratic politician who says what he thinks ends his life with a knife wound.

There is a widespread notion, incidentally, that in a democratic society organizations opposed to each other in their mutual growth "countervail" the power of each other, thereby and in some mysterious way preserving the freedom of the individual by their continual clawing at each other. As it seems to me, however, exactly the opposite is the case—far from protecting the individual, the growing giants of business and labor and government gang up on him either to choose between (and thereby give his loyalty to one) or else to suffer the consequences of having no one to speak for him when the

chips are down. (A comparison between the size of wage boosts gained by union and non-union labor in almost any country would make an interesting corroboration of this point, while a search for American doctors who have gone on record in favor of socialized medicine might be equally instructive.)

Let us not labor the point any more—it is the day of the organization man, as all of us organization men are well aware. Let us not be too happy about that fact, for where we have not been coerced, we have all too often been manipulated, and the real freedom of a man responsible for his actions to his God—a concept which our fathers rightly treasured—has little meaning in a day when responsibility to God must be responsibility in a context of organizational loyalty.

But let me illustrate this point more concretely. You believe that the Japan-U.S. Security Treaty is necessary? Believe what you will. Now, though, make friends with an organizer for the Sohyo labor organization, and try to convince him of your point of view. Suppose you succeed; do you know what you have done? In all probability you have ruined him as far as his future in Sohyo is concerned. And in doing that, you have destroyed the real relevance of his being, which in the context of this society was to stand with the poor and exploited in their unequal struggle with the rich and the powerful. You have, in short, tempted him to use a freedom which he did not in fact have, and in doing so you made him stand over against those whom he should have been standing with.

Of course there are limits to the growing organizational despotism of our days, and it would be foolish to ignore them. The most obvious, of course, is that man always has the freedom to choose to die when none of God's purposes can be advanced by his living. As a matter of fact, this is precisely where the previous example points, since making a decision which severs one from an organization which has been his life is in truth a sort of suicide, and as Christians we may on occasion be forced to this kind of death.

But death is a kind of negative concept, and I hope that I am on safe theological ground by assuming that God put us in this world primarily to live here and only secondarily to die here. And I think also that we must assume above all that God is acting, that in the increasing complication of our communities he is pursuing his own work of tearing down and building up, a work in which as Christians we have an obligation to join. If history is being made today, not by individuals in isolation but by individuals as members of groups, then it is our obligation as Christians to find and penetrate the groups which are making history. And if it turns out that we find ourselves in situations for which there have been no precedents, then let us thank God for his allowing us to set the precedents.

Let us now briefly recapitulate in preparation for the next, and very important point. We began by noting that there are two kinds of programs actually in existence in Japan today to relate the gospel to the worker. The need for the first—Occupational Evangelism—is widely recognized, as all acknowledge the obligation laid by God on the existing Church to *reach out* to the world of work. On the other hand however, Labor Evangelism seeks to *go out* into that workers' world, and its object is not the extension of the existing Church but the birth of a Church transformed. In order to justify an experiment so radical, and

to suggest for it a possible future course, we felt the necessity of a brief inquiry into certain features of the society of our new day. In particular, we were struck by the increasing size and power of organized interests in that society, and we noted that this imposed ever stricter limits on individual freedom. Since the notion that God is sovereign implies, that whatever forms societies set up are forms through which we as Christians can act, and ought to act, it appeared to us that a primary Christian obligation in our day lies in identification with and penetration of these giant organizational structures.

This brings us, however, to the very important question, "With what organized interests should we as Christians (or even perhaps, the Church as Church) throw our weight?" For many, of course, this is quite an academic question, the Christian doctor is already a member of the doctors' association, and the Christian businessman, of the Japan Managers' Association and the Christian worker (perhaps) of the labor union. Gratefully we Christians thank a gracious God for his free gift of life, but all the while we continue to pay never-ending installments of loyalty and support to the social gods who rule the provinces of life in which we dwell. And since the province of life in which one does dwell is very largely given to him—at birth, in childhood, or in those multitudinous adolescent decisions whose full import is hidden from us first by immaturity and then by captivity to that for which we have decided—it naturally follows that even our Christian identification with all humanity will not suffice, in general, either to erase or to transform our particular identification with special interests.

In other words, it seems to us that no matter where our analysis comes out, Christians by and large will continue to choose up economic and political sides according to the (pre-Christian) conditions of their own particular provinces of life. It is interesting, therefore, but not surprising to hear that, at conferences of Christian Asians, Koreans berate Japanese for softness toward Communism and Indians wonder aloud why Pakistani brethren support their government's aggression in Kashmir. It is no more surprising, in fact, than it is to hear that American labor leaders are arguing that higher wages promote faster economic growth, while their Christian brothers in industry support tax concessions for business to gain the same ends.

To tell the truth, considerations like these force us to conclude that the idea of a distinctively Christian ethic is very much out of date in the midst of the relativities which mark our day. Part of the reason for this, of course, is due not to our failure but to success of a sort, as a Christian-inspired humanism has conquered the world in advance of the Gospel and has become the common-sense morality of East and West alike. But though the ends of this broadly diffused humanism are given and generally accepted—the elimination of exploitation of man by man and an ever fuller realization of human dignity and human brotherhood—the means by which these goals are to be accomplished are no longer thought to be subject to the medieval concept of a Christian society; rather they are worked out in the Providence of God in the midst of the clash of the monolithic, man-claiming organizations and institutions of whose growth we have spoken.

With these considerations in mind, let us now put the previous question—"With what

organized interests should we as Christians throw our weight?" A conclusion frequently urged, on the basis of the preceding discussion, is "With no interest". In this view, the whole of our institutionalized life is accepted equally as a potential vehicle for God's grace and as a potential vehicle for his judgment. And the task of the Church becomes, not the taking of sides in the power struggle, but the supporting of its members wherever they may happen to be in the midst of that struggle, whether in the picket line for Sohyo or in the executive suite of the Mitsui Mining Company. And, in this view, it is hoped that in the brotherhood of Christians a path may be found, not merely to victory or defeat, but to reconciliation between men, who acknowledge the same Lord and who must find ways and means of living together.

Note, incidentally, that this emphasis on reconciliation does not necessarily involve an abrogation of the Church's prophetic function. It does, however, postulate a certain degree of detachment, since a Church which feels itself responsible to members whose other loyalties are diverse cannot involve itself too directly in the secular struggles which occur when these diverse loyalties conflict. In a strike, therefore, exponents of this point of view may indeed denounce labor violence, but they preserve the conciliatory attitude by chiding management intransigence at the same time.

One wonders, however, whether this kind of understanding of reconciliation is not mixed with a certain amount of irresponsibility. For it is not at all clear that the diversity of the Church's membership or of its concern requires of it a policy of detachment or of neutrality—even of a neutrality which cares—in the midst of the struggles of our day. For it is quite obvious that even a strategy based on reconciliation assumes that the elements to be reconciled are worth preserving and conciliating; it is, in other words, a strategy which basically affirms the status quo and the kinds of relationships which are contained in that status quo; even when it hopes for an improvement in present circumstances, it looks for it in terms of the framework which is presently given.

To be blunt, therefore, the assertion that the Church should involve itself with no outside interest is self-contradictory; it is equivalent to saying that the Church is and ought to be identified with those interests which support the status quo. Now if one seeks a society in which giant organizational and institutional forces are effectively balanced against one another, and if one believes that the present balance, even if not optimum, is at least the best one is likely to get under present circumstances, or else is at least moving gradually in the right direction, then of course one does not seek as a Christian a radical altering of the balance. And, under these conditions, one of course feels no Christian obligation to align himself firmly with one of these competing power structures as opposed to another. No specifically Christian decision is required at all; rather one accepts the associations and allegiances to which fate or Providence have bound him, confident that it is through the whole structure, and not through any particular part, that God is working his will.

Now there is no question, of course, as to whether the Church is in fact identified with the interests supporting the status quo; here in Japan, as elsewhere in the world the Church has at least become a silent partner in that status quo by refusing, in general, to

raise its voice loudly against it. More to the point, perhaps, the Church has misunderstood the organizational character of the age in which we live, and so by refusing to endorse any particular group consistently, it has missed its opportunity to bring change to this modern society in the only conceivable way in which change can come about—by an increase in the relative strength of certain organizations with respect to the organizations which oppose them.

In view of what has been said already, however, it is perhaps incorrect to say that the Church “missed its opportunity”. In view of the fact that the Church ministers to all of society, and to a considerable extent mirrors society, it is perhaps inconceivable to suppose that the Church might have acted differently from the way in which it has.

But even if the Church does in fact support the status quo, *ought* it to do so? To put it another way, is the Church really so entangled in the relativities which engulf its members that clearly Christian ethical judgment is impossible with regard to the great social realities of our day?

To answer this question, we must first take a look at the status quo. What is the present balance between the great organizational structures, and is this a balance which should be upheld or be destroyed? The first thing we notice is that the balance is an imbalance, with those organizations devoted to the business, political and military purposes holding a great deal more power and wielding much more influence than do educational cultural, labor, or—to be frank—religious organizations. In the Communist world it is of course the political structures which stand at the apex of the power system, but since this is a part of the world in which we fortunately do not have to live, it is more apropos to note that in our societies it is business organizations which rule the roost. Many of us, particularly those who are fascinated by the notion of some kind of balance, fail to assess correctly the dominating hold which the business community has, not only on Japanese society, but on most of the societies of the so-called free world. To be sure, business-backed political candidates may lose an election every so often (though not in Japan); but even in these circumstances the power of business, particularly of big business, remains very great. The power to hire and to fire, to promote great new enterprise or to disavow them, to provide as fairly as possible for his employees or to exploit them as far as he can, to promote the interests of the military in exchange for fat contracts, to replace men with machines or to use men like machines, to induce educators to plan their curricula according to his future needs, to buy newspapers or to choose the radio stations on which he will advertise, to pick the underdeveloped areas of the world where he will risk his capital, to finance legislative drives for or against pet schemes or even on occasion to corrupt whole legislatures—the man who has this power has a great deal of power indeed, and the man who has it is the businessman.

Not a great number of businessmen, either. The number of giant corporations in this world is relatively small, and it is growing smaller even as the corporations themselves are growing larger. Furthermore, as everybody knows, corporations are organized according to a hierarchical and not a democratic structure, so that the number of key executives

and wealthy stockholders who make the basic decisions which control the economies (and very often the policies) of whole nations is by no means a large one.

All of this, of course, is just another way of saying that we live in a capitalistic society. Now a few decades back, in the midst of world-wide depression, this was supposed to have been a very bad thing, as capitalists were supposed to have been the fellows who snatched milk bottles from the lips of starving orphans to accommodate their insatiable greed. Capitalism, it was alleged, was an unworkable system of economic exploitation.

That was almost right. But not quite. For what we now know is that Capitalism is a workable system of economic exploitation. That this is say, Capitalism, after a few salutary renovating lefts to the jaw from the politicians and a prolonged period of spoon-feeding from the military, has proved that it really can get goods produced, distributed, and consumed with a reasonable amount of economic efficiency after all.

At what a cost, though! What a social cost! For the basic idea which underlies Capitalist thought, even in its most modern forms, is the principle that Adam Smith enunciated almost 200 years ago—that the individual, without intending the public enrichment, achieves that goal in spite of himself by employing his capital and industry as diligently as possible for his own gain, whereas when he directs himself purposely to the enrichment of his fellows, he often enriches nobody. That this proposition is to a very considerable degree true has not yet proved as disheartening to Socialists as perhaps it should, but it also seems like cheating on Christ's Great Commandment when all you have to do to love your neighbor as yourself is to love yourself. Of course Smith's principle has limitations, but the fact remains that private greed does have a certain amount of social utility. Therefore, the recognition and institutionalization of greed have proceeded apace. But the undeniable economic benefits which it confers do not make institutionalized greed any more socially, as opposed to economically, desirable than in its primitive form. Poverty leads to jealousy; wealth, to disdain; and everywhere men are alienated from one another by the necessity of continual struggle. The buyer wars with the seller, and the employee joins a union which can fight his employer; and it is all supposed to be very good.

Meanwhile, of course, half the world is starving and the other half is perfecting ever more elaborate plans to blow itself up. Some people attribute this fact to Communist wickedness, while others attribute it to Capitalist wickedness (though I am at a loss to explain why the apparently more plausible hypothesis of mutual stupidity is not more in vogue.) All in all, however, it seems to me that the society in which we live is hardly one of which we can be very proud; nor am I very much attracted by the doctrine that because all societies are under the judgment of God, He really doesn't expect very much more of us than we are producing. Rather it seems to me that if ever there was a time when Christians ought to be taking radical steps to change the shape of things, now is that hour. We live in a world where giant organization has usurped freedom, where an ideology of competition has so undermined our own that the reality of brotherhood has become an empty phrase, and where slavery to a particular secular dogmatism has allowed us to close our eye both to the real alleviation of the miseries of the poor and to the prospect

of our own annihilation.

Ought the Church to affirm the status quo by siding consistently with none of the organizational structures which might change it? Is it truly loyal to Christ if it does so? At this point the questions appear to answer themselves.

Now, however, we do have a dilemma. On the one hand, because of the nature of the Church's constituency (to say nothing of its homage to a Lord whose service transcends all human distinctions of position or of rank), it appears almost inevitable that the Church will continue to stand above the struggle. On the other hand, the Church can hardly approve either the present state of the world or even the implications of the present structuring of power in the societies in which we live. And the "No" which the Church must say is more than the Pavlovian "No" which Barth has taught it to say to everything human; this "No" is a "No" to the present situation, and it is at the same time a "Yes" to a future ordering of events in which the afflictions and the dangers of the present situation are overcome, if not in a golden age, at least in a healthier society than the one we now know.

As it seems to me, however, there is a way out of this dilemma—two ways out, actually, and I would urge them both. In the first place, now that we have established the need (though not yet the possibility) for the Church to take sides between organized interests, we can now answer the question "With what interests?" With the interests of the poor and the weak, and the hungry, and the oppressed, of course—with all of those whose share of the goods (and the good) is less than adequate; what other answer, indeed, would our loyalty to Christ permit? To be specific, we must support the trade unions and the political parties of the working class, where they exist, and we must support attempts to organize such groups where they do not exist. Furthermore, we must send (or create) Christians who will join these organizations; more than that, we must even create the Church itself—a frankly class Church—within them.

But I am getting ahead of myself; this is not the work of creating the class Church itself, but rather of creating class churches which can serve as prototypes for the transformed, working-class Church of the future. But in these class churches we find the way out of our dilemma, for in creating them we create congregations of Christians whose fellowship in the Church can be complete, since for them there is no secular world outside pulling them into mutual hostility which makes mockery of the Sunday "brotherhood" and "reconciliation". Rather they are really together, and they fight together as Christians against their common foe—that system which robs both them and their oppressors of the full dignity of human life.

But, someone might ask, don't we detract from fullness of Christian fellowship when we restrict it only to like-minded people? We pass over the assumption that all members of the working-class are like-minded, which of course is far from the truth. But we then add that it is necessary for Christians to be like-minded when great issues are at stake, and when the issue is no less than the renewal of society and the renewal of the Church, and when it is clear that the path to this renewal is not through the isolated

individual but through the power of secular organization on which this individual has no choice but to lean in these days, then a certain degree of like-mindedness becomes an ideal to be aimed for and not a fault to be deplored.

At this point, however, it would be ridiculous to press objections based on the undesirability of uniformity. In the first place, if there are class churches in Japan at this point (or in other places), they are far more apt to be middle-class churches than working-class churches. And in the second place, as my entire argument has underscored, there is absolutely no prospect at the present time of transforming existing multi-class churches into working-class churches; rather our hope is to build new working-class churches among people to whom the existing Church would have been, if anything, irrelevant.

As to the form of these class churches, it is of course experimental. One kind of experimental church, which has been functioning for more than three years in Osaka, is the house church in a workers' district; this kind of church becomes a class-church as much by geography as by design, though by setting it in an ordinary dwelling, rather than in a special building, we hope to call attention to its continuity with the ordinary lives of working men. Another possibility, which might develop from the "house meetings" which Japanese churches frequently hold, is a class-church in the house which is an organic part of a larger (and presumably non-class) local church. Still another possibility, on which one of my colleagues and I are now working, is the creation of a "labor-union church", a Christian church which would seek to operate within the labor-union just as an ordinary church operates within a geographical community. "First Sohyo Church, Osaka" may yet find its way to a letterhead.

Whatever forms these class-churches take, however, it will not be well to keep them autonomous and separated from one another. The experiments which Labor Evangelism has undertaken and will undertake here in Osaka are diverse, but they are all part of the same task of bringing Christ to the working man and of bringing the working Christ to man. Therefore, in a very real sense there is only one Labor Church in Osaka, a single entity which we who serve it seek to serve together.

This is, however, only a partial answer to our dilemma, for whatever we may create anew does not solve for us the problem of the already existing Church and already existing Christians of various classes. One solution, of course, would be merely to turn our backs on the existing Church and all its works, but since we are not the first people either to have heard or to be preaching the Gospel, we hardly consider this a feasible solution.

Quite the reverse, as a matter of fact! Far from casting off the existing Church, we in Labor Evangelism are convinced that we can never succeed without its support. For if Labor Evangelism only has the backing of a few isolated Christians, it appears to be little more than a personal hobby—"volunteer work", as it has been disparagingly called. But lack of support from the whole Church just confirms the workers in what they have thought all along—that Christians don't really care about them after all, and that if there are a few Christians who do, they will be regarded as "queer" by their colleagues. All of us here know that we are engaged in experimental work, and we know that in this kind

of work there is a great risk that we shall find ourselves from time to time off base. On the other hand we feel that it is more dangerous for us not to do this work than to dare to do it, lest when the Almighty calls us to account for his gift of life we shall have nothing to say. And we trust that our Christian brothers, though they will not always agree with us (just as we do not always agree with each other), will in truth be with us in heart and prayer as we are with them.

If we are spared the easy solution of casting off the existing Church, however, we must find a way of reconciling its multi-class character with the single-class character which we believe the Church must have to pursue the justice God commands it to seek. The answer comes in two ways—first in the multi-class approach of Occupational Evangelism, which has the merit of taking the worker at least as seriously as the merchant or teacher or doctor. This is a step in the right direction. Beyond that, however, and with the growth of the Labor Evangelism approach, we look forward to the day when the multi-class Church will disappear—in other words, to the day when the words of Paul, “There is neither slave nor free,” will be truly fulfilled within the Body of Christ. In other words, we see in the end a fusing of Labor Evangelism and Occupational Evangelism, a fusing of the experimental and of the existing Churches.

To this end, it seems to me that we must come more and more to recognize the extent to which the Christian Church is indeed involved in this world. Our citizenship is in truth in heaven, but it is a citizenship not yet claimed, and the lives we live in hope are lived here. We in the Christian Church are not set over society in Christ's judgment seat and so it is not given to us to discern the good and bad in everything human; rather what is given to us is the necessity to choose to be loyal to one set of greater goods or lesser evils; and since we as Christians are one with the common people among whom we are sent to minister, it is incumbent upon us to be really conscious of sharing their lives and their station. This means nothing more than that our class as Christians is always the lowest class, just as our Master instructed us to go to the lowest place at a banquet, and that therefore our discernment of goods and evils must be shaped by this class consciousness and not by another.

Therefore, it does not seem to me ultimately correct to see the Christian Church as a multi-class Church whose function is to arbitrate or to mediate in class disputes. Rather is the Church required to take a positive role in the historic process, a role which ends not in the balancing of the great organizational forces but rather in the ending of their tyranny through the victory of those forces most likely to bring a better era. For this reason it is to be hoped that the Church of the future, while supporting every one fully in his basic humanity, will have the courage to stand against even its own members when their role forces them to be antagonistic to the interests of the lowest class. For it does not require a very prolonged reading of the New Testament to learn what the Bible thinks of a society which cherishes greed and encourages antagonism. And since even a cursory glance at the newspapers reveals that if we don't get a better society, we may soon have none at all, the God of mercy still appears to be just.

Those who heard this paper read at the annual conference of Kyodan-related missionaries at Sammaiso felt that it should be given a wider hearing because of its vigorous and constructive thought.

A Pattern for the Creative Minority

MASAO TAKENAKA

The year 1959 marked the one hundredth anniversary of the Protestant mission in Japan. Colourful celebrations and various evangelistic campaigns have been organized to commemorate this significant year. But the most meaningful way to celebrate the centennial, rather than continuing the movement on the old basis, is to reflect upon the past history of Protestant churches and to analyse where we as a minority group stand today in relation to Japanese society, in an effort to find new steps for the next century to come. Rather than to describe the chronological development of the Japanese church, I would like to depict here some of the characteristics of Christ's church in Japan in relation to the world as an echo of the ecumenical conversation.

I. The Quantitative Situation

In Asia with the exception of the Philippines, Christians find themselves strictly a minority group in the midst of rapid social change. The average percentage of Protestants within the total population of South East Asia is only 3.3 %. According to the Christian Year Book of 1958, including Protestant, Orthodox, and Roman Catholics, the total number of Christians in Japan is 593,589 or in other words, 0.6 % of the total population. Furthermore, the Protestant community in Japan, which contains 332,135 members, is divided into eighty-six denominations. The task of gaining unity for mission is an urgent and acute problem in this situation of a *divided minority group*.

Where do these churches exist in Japan? If we observe the situation of the *Kyodan* (United Church of Christ in Japan) which includes about half of the Protestants in Japan, 1073 churches, namely, 71.6 % of Kyodan churches, exist in the cities which have a population of over 50,000, while 405 churches, namely, 27.4 % of the Kyodan churches, are scattered in small towns and villages. If we look at the situation from the opposite angle, while most of the cities have Kyodan churches, in only 8.7 % of 4,700 villages are there Kyodan churches and the rest, 91.3 % of Japanese villages, do not have any Kyodan church at all. This shows a heavy concentration of Protestant churches in large cities.

If we ask who are the participants in terms of class constituency in the Kyodan churches which are so concentrated in the city, we find that the majority of the members come from the middle and intellectual classes. According to a survey made a few years ago of 4,087 members in 40 churches, we find the following statistics; white collar workers (15.9 %), students (15.1 %), teachers (8.6 %), government workers (7.4 %), professional

people (doctors, nurses, politicians, lawyers and social workers, etc.) (2.5 %) and house wives (26.5 %). On the other hand, those who engage in industrial and agricultural work are very few; namely, industrial workers (1.8 %), coal mine workers (1.1 %), and industrial management (0.5 %) and agricultural workers (2.0 %).

Although we need to increase the number of cases studied in order to see the total picture, it is fair to say that about 76 % of the church members of the Kyodan and their wives belong to middle-intellectual classes; and although the churches are concentrated in the major cities, there are very few industrial workers within the churches.

If I may be permitted to present other sociological statistics, I should like to indicate the average size of Protestant churches in Japan. If we take only those churches and evangelistic stations belonging to the Kyodan, we recognize how small each local congregation in Japan is in terms of the number of its members.

Size of Local Congregations in United Church of Christ in Japan

Number of members	Number of Churches	%
500 & Above	32	2.2
250	81	8.1
100	275	19.5
40 "	455	31.7
20 "	308	21.6
Under 20	280	19.6
TOTAL	1,429	100.0

It is a fact that 72.2 % of all churches have less than 100 members. And about 59 % have less than 50 in the membership. Those churches which have an average of more than 50 in attendance Sunday morning in the Kyodan are only 23 %, while the rest, namely 77 %, have less than 50 in attendance. This means numerically and financially that the churches in Japan are tiny groups of Christians in a vast non-Christian society. Here we find a decisive difference between the sociological characteristics of churches in Japan and those in the West, where Christianity has traditionally held the position of the majority. In the past, the churches in Japan have tended to accept uncritically the structure of the Western church, which was once relevant in the West, but even in western countries is now getting to be outdated, due to the drastic change in the structure of modern society.

As we enter a new century, we must ask seriously what kind of church structure we should develop here in Japan in order to strengthen the Christian witness in Japanese society. The church structure is highly important and essential so far as it helps to prepare the ministry of Christians in the world. In the past, we must confess the Japanese church, by and large, has too uncritically accepted the western form of the institutional church as the norm, and at the same time forced the small churches in rural and industrial communities to follow the pattern of congregational life which was acceptable for large churches in the city.

In the constitution of the Kyodan, those small churches which do not have a membership of more than 40 are treated as second-class churches. The result is that these churches have an inferiority complex. Those congregations which have less than 20 Christians are

not even called a church but are called a Dendoshō (evangelistic station). Both of these are limited in their rights and privileges in the life of the entire church. It may be the task of the second century in terms of the renewal of the church, to reorganize this institutional structure in such a way that those small churches which are not even regarded as churches today may be considered the normal fighting unit of Christ's Church here on Japanese soil. The small church in a minority situation should take some drastically different form from the big institutional church in a majority situation.

In this connection, the idea of "house churches" as it is being experimented with in various parts of the world as a form of spontaneous and intimate *koinonia* within the concrete social context is very suggestive. At the same time, not only in response to the trend of organized life of society, but also in order to take advantage of the unusually homogeneous situation of Japan, with its single language within a closely united and efficient transportation system, the churches in Japan should consider seriously, in our common witnessing and mutual learning process, how we may realize the oneness of God's people in a particular region. Today we must recognize clearly that these two efforts must go together; namely, the indigenization of a form of congregation relevant to the concrete local situation, and the coordination of the existing and potential resources for regional churches, bringing them into the total witness of the universal Church. Both are urgent ecumenical tasks in the life and mission of Christ's Church here in Japan.

II. Qualitative Characteristics

When we look back in history to see the creative contributions which Christians have made, we find they were not dependent upon the quantitative number but upon the qualitative characteristics of those who made them. The New Testament indicates that the greatest victory was brought by the smallest minority, namely, Jesus Christ, who is "the first fruits of them that slept" (I Cor. 15: 20, 23). The members of the early church were numerically members of a missionary group in a vast non-Christian society. Yet they were a creative minority to such an extent that their contemporaries called them, "These men who have turned the world upside down" (Acts, 17:6).

We find that many of the pioneers in social witness came not from the circle of an institutionalized dominant majority, but they often originated in the circle of a minority group which stood on the essential calling of the Gospel and participated in the redemptive process of the world without withdrawing from the world.

In the process of the formation of modern Japan, Christians were also members of a small minority group but made an astonishing contribution to the various fields of national life. In the civil liberties movement we find the evidence of active participation by the Christian group. It was the small minority of Christians which started various aspects of social work, such as the establishment of orphanages, leper hospitals, social settlements and reformatories. It was a group of Christians who established the first trade union in Japan in 1867. It is highly significant that Christians played a vital role in establishing schools of higher education for women.

In western countries, where Christianity is considered as the religion of a majority of the people, it is not surprising to find that the active Christians who live in the constant process of rhythm between "the life of the church in the gathered congregation" and "the mission of the church in the secular world" are few. (See Will Herberg: *Protestant, Catholic and Jew*, 1955.) An active churchman does not necessarily mean that he is busily involved in so-called "church affairs". But it means he is a man who takes seriously Christian participation in daily life through the church, since he stands on a firm confession of "*Christus in die Welt durch die Kirche*" rather than "*Christus ohne Welt*" or "*Welt ohne Christus*."

The impact of a religious movement can not be judged from the point-of-view-of-the quantitative number, but mainly from the angle of the qualitative contribution of the religious group to urgent events in the secular world. Let me point out three different types of minority groups in relation to the world.

(1) The Isolated Minority

There are several difficulties for a minority group in relation to witnessing in the world. First of all, there is a temptation to increase the cleavage between the church and the world. In order to emphasize the purity of the Gospel, minority groups tend to place themselves against the world or to escape from the worldly struggle. In terms of time, they look forward to a future reward and punishment rather than taking present responsibility as the primary Christian commitment. In terms of space, they tend to be concerned with other-worldly rather than the this-worldly events in history. In facing constantly the challenges of a non-Christian environment, Christian groups in a minority situation have a distinctive opportunity to deepen the uniqueness of Christian faith.

Most theologians visiting Japan are astonished to find that there is a wide range of translations of the major theological writings of the West, from the contemporary theologians, i. e., Karl Barth's *Kirchliche Dogmatik* III-4 and seven volumes of Paul Tillich's works are available in Japanese. (Of course, I wish that we had made more efforts to translate Japanese theological works into other languages in order to show that Kagawa is not the only Christian thinker in Japan.) This comes partly from the characteristic Japanese ardor for accepting the cultural treasures of other countries, and partly from the urgency of the situation, which demands the understanding of the essential meaning of Christian faith. Yet in the process of understanding the content of the Christian message, the emphasis has been placed upon such passages as "I decided to know nothing among you except Jesus Christ and him crucified" (I Cor. 2; 2).

As an actual consequence, the leaders emphasized the building of strong churches, limiting their main concern to the activities which take place within the church building. In drawing a rather sharp line between church and world, the churches in Japan have had an attitude of self-defensiveness and isolation and have been passive in relation to world events.

Rev. Masahisa Uemura, who was one of the distinguished leaders of the Japanese

church, emphasized the need of forming a strong local church, yet he was well aware of the temptation to become an isolated community. He says: "Those who belong to this group, have a strong desire to know nothing but Christ and His crucifixion . . . As one negative consequence, they tend to be blind to the overall picture and lack a positive program. They are apt to shut themselves up within their churches, becoming defensive at the challenge of society. There is a danger of their becoming fossilized." Thus he was well aware of the dangers involved in the position, although it is a question whether we were able to profit by his criticism.

(2) The Adapting Minority

At the other extreme, we find another temptation for the minority group. This is a temptation to follow after the general trend of the times without raising questions as to the meaning of the secular event in the light of Christian faith. Although the authority of Emperor and State in Japan are broken, a traditional spirit of loyalty and adjustment creeps into the organizational life of modern Japanese.

Today men and women in industrial society are very sensitive to belonging to a particular organization, or a group which is in harmony with the melody of the organization with an attitude of adjustment. They live in accordance with the signals around them.

The ethical decision here is taken mainly upon consideration of external forces, rather than in the light of personal value judgment regarding particular events. In this situation, the fact that a man belongs to a minority group loses qualitative significance and remains only as a quantitative fact.

(3) The Creative Minority

We have pointed out that in the relation of the minority group to society, while the minority group has made significant contributions to social reform, on the other hand, there are temptations for the minority group to become *an isolated minority* at one time, and *an adapting minority* at another time. The crucial problem for the minority group lies precisely here; namely, how can it take part in worldly affairs as *a creative minority* while maintaining its uniqueness in relation to the world? There is no easy pattern or simple answer to this. This must be concretely dealt with in relation to the actual situation in which the group is placed.

The question of Christian ethics is not a question of teleological elevation to the goal projected by a high idealism, no matter how moral it may be. It is not a question of the objective norm of an imperative, no matter how universal it may be. It is a question of response to the redemptive work of God, who acts and works constantly in and through the concrete situation in the world. The urgent task of the Christian community is to engage in a cooperative effort to find out what God is doing here and now. I would like to indicate here some of the moods of the creative minority as follows.

First of all, the primary task of the creative minority is to share the burden of contemporary men, rather than to withdraw from the world or to enclose themselves into one

segment of the world. In the past, Puritanism, with its emphasis on personal piety, was a distinctive style of Christian living in the world. But today it is becoming out-of date in our highly complex industrial society. At one time, in the early part of this century "Christianization of Culture and Society" was an appealing slogan. But men and women of the mid-twentieth century experience a sense of anxiety and conflict as they try to hold up such high ideals. What is a distinctive style of Christian living in the world today? A suggestion made by Professor Jague Ellul has relevance to this question. He indicated it as "an agnostic way of life." (See his *The Presence of the Kingdom*.) A Christian minority, whatever their numerical number may be, make an effort to participate in the struggle and suffering in the world, since they recognize Christ's participation in the suffering in the world as a victory over the the world. Through the encounter with the Risen Lord, they have a sustaining basis for participation in the world without becoming fatalistic pessimists or idealistic optimists.

Secondly, the minority group, if it is a Christian minority, must think seriously about their distinctive contribution to the world. The institutional church like any other social organization, has a tendency, to maintain and to expand the self-interest of the group. But the decisive difference between the church and other social organizations lies here, namely, that the church fulfils her task by losing herself, while other social organizations try to to maintain their power by extending themselves. The effort to build up a strong local congregation is important only in so far as it participates in Christ's ministry in and to the world. If our church is Christ's Church, although the number of the believers be small, it is a community of *diakonia* to the world just as Christ served to the world.

Thirdly, this recognition of Christ as "Servant of Servants" as expressed in John 13: 1-17, thows an important light on the highly organized life of contemporary society. How can we be his servant and participate in his service to all humanity in the midst of industrial society? Today, major decisions which shape and affect the total person often take place within the process of interaction between organizations. The frontier of service is not only a narrowly defined area of personal or spiritual life, but it also exists in the the process of Christian participation in organizations which stand in relation to other organizations often having conflicting interests. To take one example, the Japanese Diet recently passed a minimum wage law which was enacted July, 1959. But the law is a very inadequate one since there is no guaranteed minimum wage unless the employers in each industry gather and decide on the minimum wage. In small and middle-scale industries in which the workers are underpaid and have long hours of work, there is a crying need for improvement of their wage system and working conditions. They are often unorganized workers, having no security, yet, with the traditional feudalistic attitude of obedience, they work hard to maintain their living. The restoration of justice on their behalf is required to clarify the love of God to each one of them.

Fourthly, we must consider the form of the local congregation as the basis of the Creative Minority. The Japanese Church is not only small in total numbers, but as we observed earlier, each local congregation is a small group. Haven't we increased the

difficulty of the minority situation in the past by uncritically transplanting a church structure which was relevant in the majority situation in the West? I believe the institutional form of the church should be considered in the light of the mission of the church in the world. Rather than concentrating our effort upon the building of expensive "church buildings" and maintaining a full-time paid ministry in many poor areas, we must make an attempt to actualize an informal *koinonia* within a living social context. At the same time we should consider the unity and coordination of house churches into a visible single body of Christ in the region. This means we should have a strong headquarters in the region to provide the real strength and resources to the scattered congregations. We are living in a period when new imagination and creativity are required to develop the structure of the church in modern society.

Finally, the decisive mood of a creative minority is an attitude of eschatological hope. An eschatological attitude does not mean to escape from worldly responsibility just to await the final judgment. But it does mean to take earthly tasks seriously with an eschatological view of history. We are living between two times, namely Christ's ascension and the final consummation. A Christian has an outlook of hope in his acceptance of Christ's resurrection. He has hope in life in the world, since Christ gave him hope by the forgiveness of sin and by overcoming death. He can smile in the midst of tribulation. He does not lose an outlook of humor in spite of the conflicting realities of life. Because he knows Christ performed not a sort of social *diakonia*, but the *decisive* act of *diakonia*, namely, to restore new man from the bondage of sin and death.

Once again we hear the unchanging promise to the Christian group which is in a minority situation: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." (Luke 12: 32)

Fellowship of Christian Missionaries Annual Conference

July 26 (Wed)—28 (Fri) Lake Nojiri

Theme "Christian Fellowship."

Annual Dues of ¥ 400 per member should be mailed to Rev. Paul Johnsen, 74, Kasuga Cho, Chiba Shi.

*We are greatly indebted to the Rev. Robert Fukada for his able translation of this and the following article, which first appeared in the book **The Church and the Laborer**, published by the Kyodan Press.*

Industrial Evangelism and Some Qualitative Changes in the Existing Churches

TORU TAKAKURA

(Translated by Robert Fukada)

I. Qualitative Changes

When the problem of industrial evangelism is discussed, inevitably the need for some qualitative changes in the nature of the church is brought up. It is generally thought that industrial evangelism is a lay movement, but I believe it is also a vital problem for the clergy. As one works in a local program of industrial evangelism, the most difficult obstacle he confronts is the indifference of clergy in the area concerning this type of evangelism. Before the issue gets to the laity, it stops at the clergy.

What about the problem of qualitative change in the church and the laity? There seems to be a big gap between vocation and faith. A deeply religious and faithful church member is not necessarily creative in his vocational field. Sermons preached in our churches lack passion and energy to send their members to the frontline of our society. It is easy to be absorbed into the structure and atmosphere of the church but one's place of work is different. There seems to be a dichotomy between the activities and organization of the church and industrial evangelism. The relationship between union movements and the church has been entirely on an individual basis by those who have special talent and those who happen to be in a position of leadership in labor unions. These individuals, however, have never had the backing of the church and have eventually become isolated from the church.

But the church must not only minister to people who can stand on the front line of daily life in our society but also produce those who are devoted and faithful church members. What we need is interaction and conversation within the structure of the church concerning what is going on in the front line. For such a goal, our present churches are tragically lacking in receptivity and sensitivity to the responsibility of laity in the church and in the society in which the church exists. As the laity, who stand in the front line of our society, become the responsible core of the church, the church must undergo some qualitative changes in its established forms.

In my church we have a young man, a graduate of a university, working for the largest bank in Yamaguchi Prefecture. The bank for which he works is a well-established, nationwide business and has been proud of the fact that it had no union. This young man,

feeling that it was strange not to have a union in such a huge business organization, made contact with the Zenginren, the Bank Workers' Union of Japan, and secretly began an attempt to organize his fellow workers. I gave my backing to the young man, who suddenly realized that he was holding a position of vital leadership in the movement. He was somewhat frightened with his responsibility for a while; but we talked over the purpose and the nature of the movement he was leading, and he was finally successful in his attempt. He was elected the first chairman of the union. In this moment of victory, he said that his was a difficult task because the only time he could do anything about the matter of a union was after working hours. This was physically hard, he said; however, in such experience of hardship and difficulty, he found the true nature and the fellowship of the church for the first time in his life. His fellow church members suffered and prayed with him. This experience was not always pleasant and easy for either the young man or the church members, but it became an opportunity to re-examine the nature of the church and to make some qualitative changes in it.

There are politicians who are members of larger churches; however, they are socially well known and do not act in their political field as representatives of their churches. On the other hand, as the church produces potential leaders of a labor union, I believe there is more direct relationship between the two. Such leadership should not be based merely upon individual talents but upon the consciousness that the church is concerned. Only then, the gap between the church as the body of Christ and the task of labor evangelism can be narrowed.

H. R. Weber came to Japan and said that the rhythm of going out from the church and then coming back to it is vitally important in the Christian life. A pulpit which just "collects" people is not adequate. Unless there is a positive ministry in the church and efforts made toward returning people to the front line of the battle in society, they can easily go astray. It is sad when they feel that the church cannot be relied upon for guidance. The clergyman must be constantly alert in dealing with his people, seriously tackling their problems with them, opening the ways for understanding through dialogue.

II. The Trend in Individual Churches

I have often felt that the relationship between the church and labor union might be made smoother through some such common concern as the peace issue. Although it varies according to the locality, the initiative in the peace movement in general is being taken up by Communists.

In our Iwakuni area there are several large textile industries, each of which has an organized local union having a representative in the national organization but without much active involvement in it. The active groups, therefore, are the Communists and the Christian Peace Movement. If we don't move, the Communists can easily dominate the whole labor movement. It is true that the Communist party policy strives for an active involvement with labor; however, there is also found among Communists a passion which is not found among us Christians. They are always on the offensive, showing initiative. Yet

cooperative work with the Communists is not an easy task. When an objective goal is clearly defined there is not much problem; however, there are always differences of opinion about approaches and of means for action. They consider the Christian Peace Movement group to be the most reliable comrade. When we have a serious conversation with them we find among them those who are deeply concerned with the problems of the local area and social issues in general. This is quite a contrast to the members of the Socialist Party, which lacks a consistent involvement in the realities of society, except at the time of elections.

The effectiveness of the Christian witness to labor unions depends upon the human relationship between Christians and the workers, on the basis of personality to personality. We must take the initiative in the area of peace, democratization of local social structures, the growth of the unions. This is especially important on the local level.

III. The Trend in the District and the Kyodan as a Whole.

Much discussion is going on these days as to the nature and the purpose of the district system relative of the Kyodan structure. In local churches there are so many difficult problems that there is a necessity for strengthening the district organization for mutual support and coordination. A true fellowship of the church, in its most effective form, may possibly come out of a consolidation of effort and cooperative ventures in striving for a dynamic life of witness in society. In a certain sense occupational evangelism can become the focal point in forming a new and livelier form of the church today. The activities of occupational evangelism at present are mainly centered around the Kyodan committee and some local centers. The impact of evangelism, however, has not touched local problems and conditions, nor has it taken hold of churches on the local level. If a district can establish its own center and make this its vanguard of evangelism, it may have a more effective impact.

On the level of the Kyodan committees, which are composed of experienced and specialized persons in each field, more direct confrontations with political powers are needed. Such a mode of witness is especially important for occupational evangelism. On local levels, we lack the necessary materials and references or experts, to deal with the complicated social conditions of workers and their problems.

Take the recent Security Treaty incident. We should have consolidated all Christians from the areas of politics, economics, and theology, and adopted a clear, positive stand in regard to it. Actually, many of the church members did not know what to think nor what to do and ended up doing very little. In this respect, the Communist Party, using its Newspaper the *Akahata* and local publications, created effective publicity in regard to its stand.

The central organ of the Kyodan should not be a mere knotting of many strings. It has a function which cannot be carried anywhere else. Likewise, each district should have its own responsibilities. The weakness of the occupational evangelism program at the present time is that there is a lack of organization for effective division of labor in the Kyodan. This lack must be dealt with soon in order to make effective our witness and ministry to the laborer.

We are fortunate in having this concrete and up-to-date report on what is happening in the labor unions, written by a Japanese pastor who has had considerable experience with them.

Communicating the Gospel to Organized Labor

HISASHI MITSUI

(Translated by Robert Fukada)

The Kansai area labor evangelism program officially began three years ago, in January, 1957. Two seminary graduates joined the work as full-time workers last April, and two more were added during 1960 to help in the work with women workers. Also added were two graduate students from Doshisha and Kansai Gakuin, making the total work force number six. With Rev. Tetsu Hirata as the leader, four of them are making contacts and organizing activities among the textile union, the seamen's union, and the National Association of Workers in the Cultural Movement, the Zenbunkyo, all of which are members of the Zenro organization, the Japanese Trade Union Congress. Rev. Aimei Kanai, with Mr. Masaki from Doshisha, is connected with the national railway groups, the Hitachi Ship-building Company, the Sumitomo Metal Manufactory, and the so-called Sohyo organization, the General Council of Trade Unions of Japan.

The goals of our labor evangelism program are three. The first is to establish contacts with labor unions and study those needs and conditions which Christianity may be able to meet. Such a study must lead to concrete action. The second goal is to seek out the Christians involved in union activities, study their problems with them and support their role as Christians in organized labor. Thirdly, we are striving to establish and nurture churches for workers, such as the one at Mitsuya.

The motivating force in the beginning of the Kansai labor evangelism movement was such young ministers as Ishida, Murakami, and Murayama, who were actively involved in the youth activities of the church. Nearly six years ago these young ministers, realizing that Osaka was an urban community of merchants with very weak student groups in the churches, saw the need for an active ministry for working men and women through youth activities. Among these working youths they found two general categories. One was a group of faithful and earnest church-goers who served willingly and effectively in all activities of the church. Among these there were a few who participated in union activities, but in general most of them were indifferent or even reluctant to participate in the leadership of organized labor.

The other type was made up of enthusiastic union members, having deep interests in the church at the same time. Since these people, however, were more involved in their unions, they soon found themselves unable to carry their church responsibilities and gradually

stopped coming to church. They often had a feeling of conflict in that as they carried red flags for strikes, the gate to the church became narrower. Sadly enough, among them were some of the most active church members, some even members of the official boards.

The urgent issue for us is serving the men and women of the second category. Our study group continued for a period of more than a year, devoting our time to research and discussion of the responsibility and the task of the church in dealing with this group. Seeking together some way in which Christians can act responsibly and unashamedly, both in the churches and at places of work, we had to confront the fact that labor evangelism is basically a lay movement with the laity as the central force.

Another problem arose at the same time. Rev. Henry Jones, who was doing effective work in the Osaka area, felt much discouragement for a while and was considering leaving Japan. His feeling was mainly the result of the infinite number of obstacles to carrying on occupational evangelism in Japan, but there was a more direct incident involved as well. He made contacts with the Seaman's Union and was asked to help out in a weekly meeting of a women's group. Mr. Jones accepted the opportunity with much joy and arranged with a minister to help out in the project. The minister attended the meetings twice and found them not worth his effort in the light of poor response from the group. When asked by Mr. Jones, I then arranged for two ladies of our church to participate in this project. They, too, found it to be a discouraging experience and withdrew from the project. Mr. Jones' disappointment was due to his feeling that although the churches in Japan could provide Bible studies and evangelistic meetings, they were unable to meet the actual needs of the unions and laborers. This incident presented a great challenge to our study group. Our conclusion was that since it is difficult to solve each of the personal problems of workers, we must produce leaders who can devote themselves to meeting the needs of labor unions. The result of this conclusion was the organization of the labor internship among seminary students at Doshisha and Kansai Gakuin. Up to this time ten students have participated in this project, but two, Rev. Tetsu Hirata and Rev. Aimei Kanai, out of the first program, have become full-time workers and are now carrying on the responsibility for the internship program.

The basic idea of labor evangelism is to penetrate our churches. We are finding many new groups of young laymen concerned with such issues being organized. Yet there is still severe criticism among people in churches that to cooperate with labor unions is none of our business. A general picture of our present activities, therefore, may be helpful in describing our purpose and goals for labor evangelism.

Our method has been to send men out to the Zenro and the Sohyo organizations, two major labor units in Japan. The division of our task force into two parts was due to the actual condition and demands of the situation. Miss Makiko Goto, now Mrs. Tetsu Hirata, was a full-time worker in our project from the time of her graduation from Seiwa Junior College. She worked in close relationship with the Zenbunkyo, a part of the Zenro organization, providing song leaders for factory workers, and helping in the union programs. Yet among the union members there was some suspicion about her role, and she was shocked

to hear rumors that she was considered a spy, and that the leakage of some important union information was blamed on her.

It was discovered then that the rivalry of the Zenro and the Sohyo unions is most intense in Osaka and that the members of neither would sit with the members of the other. A single approach to both unions was an impossibility from the beginning so we divided our task force into units.

Mr. Kanai, in his work with Sohyo, is holding Bible study classes in the Hitachi Shipbuilding and Sumitomo Companies. Last summer the Labor Music group and the Christian Music Center co-sponsored a music leadership training conference with Dr. Williamson of the Westminster Choir College as the resource person. Our strategy here lay in the fact that a Christian organization worked together with a labor group. We provided the leadership for the conference, and the labor group gathered interested persons. This was at least one step toward meeting a need of the unions.

Mr. Masaki, a graduate student at Doshisha, with Mr. Kanai, is working with the National Railway group. Mr. Yajima, an intern of four years ago, worked with this group and reported that the National Railway Fellowship of the Gospel, the Christian group in the union, has a strong anti-union sentiment. The task of Mr. Kanai and Mr. Masaki, therefore, has been to lead and guide the members of this Fellowship to be responsible and creative union members and leaders, to re-evaluate the role of the Fellowship in the union. This may not be evangelism in the eyes of some Christians, but we consider this to be an effective approach to the conditions and needs within the National Railway Union. The ultimate goal here is to train and nurture Christians who can render creative leadership in the union organization.

The history of the work with the Zenro covers six years since the contact was first made by Mr. Jones. The work with the Zenbunkyo, mainly the musical program and the leadership training, has been going for four years. The first year was shaky and doubtful in all aspects of the work; however, the following year brought us more confidence, and the third year led us to launch some concrete programs. Miss Michiko Yashiro, a graduate of Seiwa Junior College, and Mr. Yoshihiro Ota of Kansai Gakuin, began contacting the Seaman's Union. Mr. Daijo, also of Kansai Gakuin, made a detailed study of the Kobe Seaman's Union, visiting ships in port. In Osaka Miss Yashiro and Mr. Ota established a visitation program to the union families. When an ordinary clergyman or a member of women's circles go visiting to the meetings of the Union women, the response is often cold and indifferent. When Miss Yashiro goes visiting, with some exceptions, she is warmly welcomed. Before the summer she was given the entire list of the union's members, a gesture which indicated the trust she had gained among the union circle. We were greatly pleased by her personal contacts with families and her constructive role in the union.

With joy I wrote to Mr. Jones, now back in America, reporting to him that after six years of work since he pioneered in it, Christianity is making a witness in the Seaman's Union in Osaka. When one asks for specific results of this evangelism it is difficult to show them. I am confident, however, that out of the Union will come Christians who will some-

day help Miss Yashiro in this work.

The work with the Zenbunkyo is a part of our evangelism in the Zenro structure. There has been a cooperative venture in recreational leadership, which we consider to be an important tool of evangelism, supplying song leaders as well as the distribution of the *Hataraku Hito*, the newsletter of the Kyodan Occupational Evangelism Committee. Mr. Hirata attempts to lead wholesome recreational programs among workers, but he also communicates a philosophy of recreation based upon Christian ethics and theology.

A member of the union came to Mr. Hirata recently and said that he had been a recreation leader in the Zenbunkyo and always considered his role to be quite insignificant "My ambition has been to be an executive leader in the union, maybe not the executive secretary itself, but at least something in the executive category. But since my association with you began, recreation has gained new meaning for me, and I now feel a new purpose in my role, to re-create personalities, to provide new and fresh experience of life for people who have a machine-like existence, to discover the fullness of life and to find confidence and vitality in one's personality," he told Mr. Hirata. Since then he has begun attending the Mitsuya Church.

This is the general picture of our labor evangelism in the Kansai area. I can certainly say that the result has not been entirely satisfactory so far as the goal of meeting the needs of labor unions as Christians is concerned. The conclusion is clear, however, that the church must make itself an effective witnessing force in the union activities, serving needs wherever found. There is that basic need in the union for a philosophy of life, which we feel that the Christian faith can best provide. It is here that we find the hope for the future of our ministry and evangelism.

The concrete and ultimate purpose of evangelism, I believe, is the Church. The partial fulfilment of this goal was found in the establishment of the Mitsuya Evangelistic Station, which may take some years before it can be organized into a church. The prospect of its becoming a full church seems dim, even with its urban location. Its function is more as a center of coordination for contacts with unions in the Osaka-Kobe area, encouraging Christians in the union structures to make themselves effective instruments of witness. There may arise a new concept of the church out of this situation. There may arise churches in industries, in unions, everywhere, worshipping together in the spirit of fellowship and open communication. Such a church is entirely too rare today.

What we are concerned about in this evangelism is the fear that this may simply end in a volunteer movement. We have organized our own group of sponsors, raised our own money, and devoted our efforts to evangelism, with Mitsuya station as the center. Our insecurity comes from the fact that this type of church has no category in the present Kyodan structure. We have consulted the Kyodan Occupational Evangelism Committee, requesting that the Mitsuya station be designated as a church directly under the Committee. This is difficult within the present structure of the Kyodan. It is our earnest hope that this type of church will soon be given full recognition of its place in the evangelism of the church, and that the ministers connected with it be given full privileges in the matters of status and ordination.

This analysis of the psychology of managers of minor business enterprises written by a Christian scholar should be of great value in determining the strategy to be used in approaching them with the Gospel message.

The Structure of Thinking of Managers of Medium-small Enterprises in Japan

KOICHI ISOBE

In response to the world-wide study program on areas of "rapid social change" initiated by the Research Section of the World Council of Churches of Japan (WCC), a research committee organized by the National Christian Council of Churches of Japan (NCC) took up the problems of medium-small enterprise* as one of four aspects of rapid social change in Japan. (The other three are the problems of population, poverty and rural areas.) In the group discussions of this Japanese research committee, reference was made to the extreme difficulty of evangelizing the people of medium-small enterprises. The view was expressed that, before making an approach to the people of this area, a scientific analysis should be made to explore the reluctance of this group to come to church**. In this regard, I would like to point out in this paper some important characteristics of the structure of thinking of managers of medium-small enterprises in Japan.

First of all, the significance of the managerial group should be clarified in order to understand their role in economic and social functions in Japanese society.

(1) 35 % of the working population is employed by firms with less than 300 workers.

(2) This working population consists of 50 % who are wage earners and 25 % who are owner-managers of unincorporated firms (including small shops and the 60 % who are in agriculture) with 25 % family workers, i.e., employed within their own family enterprise.

Therefore, we can easily see that the group of managers of medium-small enterprises other than agriculture covers quite a big area of social and economic life in Japan.

The first pioneer efforts at research in this field were made by a group of economists around 1920, and since then a considerable amount of data has been compiled by them as well as by social psychologists and political scientists who have more recently joined them.

Let us analyze the results of several social studies done in this field***.

* "Medium-small enterprise" (*Chusho-kigyo*) is a special expression in common use in Japan among economists as well as the public.

** National Christian Council of churches of Japan, *The Common Christian Responsibility toward Areas of Rapid Social Change*, 1959, p. 29.

*** S. Hisazato and E. Watanabe, "The Structure of Thinking of Managers in Medium-small Enterprise", in *Marketing*, Aug. 1960. (in Japanese). Tokyo Chamber of Commerce, *Research on the Problems of Medium-small Enterprise*, Tokyo, 1958. (in Japanese)

I

First of all, the great diversity among owner-managers of medium small enterprises should be remembered. Limiting our attention to manufacturing we can classify them into three groups according to the size of the firm and the number of workers employed: small businesses with less than three hundred employees; smaller businesses with less than one hundred; and very small businesses with less than ten. Because of this range we can not describe the structure of thinking of all managers in a single term, for their thinking is subtly determined by the economic position of their business. With this in mind, we will point out some of these characteristics or tendencies.

(1) **Self evaluation**

In general, this class regard themselves in the main as belonging to the middle class, which, in Japanese terminology, indicates a middle position in status and prestige and a psychological avoidance of the clash between capitalist and working classes. Here lies their dual character in identifying themselves as middle class.

There is a definite tendency, however, that the smaller the size of their business the more closely they identify themselves with the working class; and the larger the size of their business, the more closely with the capitalist class. But all are bound by the common characteristic of a strong sense of property ownership.

This dual character also makes for contradictory attributes in industrial relations. Most managers consider their labor relations to be fairly good, but at the same time deplore the decay of workers' morale as compared with that before the war. Despite the fact more than half of them realize the need for unionization for the sake of the workers, very few acknowledge the right of workers to strike to protect their lives and promote their position. The larger the size of the business, the greater the fear of strikes. At the same time, the larger the size of the business, the stronger their antagonism against big business.

This group differs from the so-called "white collar" class. Neither highly educated nor sophisticated, their active and practical approach to their business might be compared to that of non-commissioned officers in the military.

(2) **Feeling of security**

Reflecting on their business and daily life, more than half of this class profess to be satisfied and on the whole have an optimistic view. This indicates the strength of their confidence and aspiration in their business.

When the difference in the size of their business is considered, it is natural that the smaller the business the weaker this sense of confidence becomes. These "little men" are constantly at the point of bankruptcy, influenced by the ups and downs of trade fluctuation, expecting no economic or political help from outside. They can never be optimistic about their business and always suffer from a sense of frustration, of solitude, and of being oppressed. But their motivation for changing occupations is very weak, because they are

realistically aware of the difficulties. Rather they toil diligently on, patiently waiting for future opportunities, supported by a grim spirit of independence and confidence in their narrowly limited experience.

(3) Goal setting and achievement

Probably the dominant idea or goal of the small enterpriser is to devote himself to his work in order to achieve stability in business and family life. Thrift and self-discipline, therefore, are highly valued. Service to society through his business comes next; then an easy life with health and happiness.

The way attitudes differ according to the size of the business is shown in the correlation between the degree of enthusiasm for one's work and one's view of the factors affecting success in business. It is natural that we should find that the level of satisfaction rises with the size of the enterprise.

When asked what they think to be the main determining factors for success in business, again attitudes vary according to the size of business. The owner-managers of the largest of the small concerns, having the highest aspiration for their business, place greatest emphasis on *effort*, followed by *opportunity*. The managers of the middle group, whose outlook is less positive, resemble the preceding group, but show a decreasing expectation of *opportunity* and put much more emphasis on *luck*. The owner-managers of very small businesses, the least satisfied group, emphasize the *chance* factor as most dominant and rate *effort* as second. At the same time, they give great importance to *ability* and *birth*, which points to their defeatist attitude of attributing their difficulties to their lack of these factors.

(4) Self-expression

As the owner-managers attach great importance to the traditional system of values and the maintenance of the status quo, they are conservative in their political thinking and activities. This does not mean that they are not dissatisfied or disillusioned with the elite of the conservative party or big business. But they know by instinct that an attack on this elite clique might also undermine the very foundations of their business. In an extreme form, usually in the case of managers of very small businesses, they feel hopeless and frustrated in politics as well as in their business.

They do not like over-democratization, but they feel helpless, as they have no power to refute the process. It has been found that the smaller the size of the business the stronger the enthusiasm and support for the Emperor system. The owner-managers of the smaller and very small businesses are found to be active in the political life of their community. The managers of the larger concerns are, in addition, active in their interest groups or organizations, as well as in their community.

It may be said that they compose a central and massive core as a conservative element in national politics, but that they do not have the same powerful influence as a political pressure group. Their role, rather, is as a maintenance force for the conservative party. In short, their contribution, good or bad, is great, but their power in national politics is very small. This is because of their wide diversity in size and kind of business, which makes

national organization nearly impossible and hence renders them powerless. They are too individualistic to organize into one body.

II

Are the owner-managers of medium-small enterprises in Japan immunized against the Christian message, as the Research Committee of NCC argued? In so far as the above examination is concerned, we can find only one strong factor which might keep them from the Christian Church. It is their strong attachment to the traditional system of values. This is also true with the rural population.

In advanced countries, however, there also exists a large group of small business men. Their structure of thinking may not differ so much as one might imagine from that of the Japanese described above. They too may be conservative and traditional-minded. They also have their own economic problems.*

Then what makes it so difficult to interest Japanese owner-managers in the Christian message? Is there any difference in the economic structure of small business between Japan and Western countries?

It is generally agreed that, although there are many resemblances, the peculiar problems facing medium-small enterprise in Japan lie in three points: (1) Shifting burdens to a subcontractor, (2) extreme competition, and (3) big wage differentials within the same industry according to the size of the firm**.

Surely, small business exists in Western economies, and its influence is not slight. In the West, too, we can find the practices of shifting burdens to subcontractors, utilizing them as buffers against trade fluctuation. The practice of delayed payment to a subcontractor by a parent company is also found in the American economy, but in Japan it has become so popular as to need legal prohibition.

A wage differential among industries and even some differential within the same industry exists in Western economies, but it is not so marked as in the Japanese economy. This differential makes it possible for the subcontractor, in turn, to shift his burden to the workers, because the minimum wage system has not yet been legally established. The important factor, however, is not legislation but social acceptance.

Although much attention has been paid lately by economists to the exploration of the mechanism which makes possible this big wage differential according to the size of firms, we do not have enough space here to go further into this economic analysis of medium-small enterprise.

In closing we would like to ask a question. While social scientists have been doing their part in exploring the peculiar mechanism and problems of the medium-small enterprise and its owner-managers, are not church people a few steps behind in doing their part to explore the religious aspects of the question and make an approach to this segment of Japan's population?

* Kinnard and Malinowski, *The Metal Service Industry . . . A Case Study of a Satellite Industry*. 1960.

** Koichi Isobe, "Problems of American Subcontracting Industries", *Sho Ko Kinyu*, Dec., 1960. (in Japanese).

It is not often that we have the opportunity to hear a first-hand report on Christian experiments in other lands, such as that now going on in the Iona Community in Scotland, where the author spent one summer.

The Iona Community

DONALD A. CLUGSTON

Some years ago a *Christian Century* article on the Iona Community told of a prominent American churchman who, when visiting Iona, was surprised on going into the washroom to find the leader of the Community mopping the floor. He knew that everyone there must work, but said that he was surprised not to see the leader doing something more in line with his talents. "This," explained George MacLeod, "keeps me from preaching sentimental sermons on the dignity of labour." One never knows what to expect from this amazing group of men who bring inspired freshness, humour and faith to bear on the total life of the Church in an industrial society.

There are still critics of the Community who maintain that the movement is a sentimental return, in pseudo-Presbyterian dress, to a medieval way of life. The saddest thing about it is that there are those who will believe (without going to see) anything bad about what can conceivably be called an "order". Even if it *were* true, there might almost be some excuse for it, because the island itself is full of wonderful ancient lore of all sorts. Once sacred to the Druids, then to the name of Columba and the Celtic Church, monks went from here all over Great Britain and north-west Europe. Geologically one of the oldest places on earth, it is also the burial place of Scottish kings (Duncan, Macbeth, Malcolm and forty others) and the scene of Viking and Norse raids. From the time of the Reformation until the end of the last century, the buildings gradually fell into ruins. Finally it was given to the Church of Scotland. Since Columba first landed here, it is a symbol, among so many other things, of the building of the Church in Scotland. Here the community and related groups gather each summer to study, work, worship together. The emphasis, however, is on the parishes, where the Church must live its day-to-day life.

Something is probably known by all the readers of the *JCQ* about "Sir" George MacLeod. ("Call me George, call me MacLeod, call me it, or call me that, but don't call me 'Sir George'"), one of the most colorful figures in the whole Church to-day, one of the greatest preachers, keenest liturgical scholars, and because he is also a socialist and pacifist, one of the most controversial figures, but first and last a born leader of men, warm-hearted, and a saint in the sense that that sadly mis-used word ought to be used. I knew something of all this before going to Iona, and sensed there at once that his leadership is of such a nature that the Community is anything but a group dependent on him. In 1938, a very successful minister of Govan Church in Glasgow, he resigned his ministry there because he knew that the Church had lost the ability to communicate with those people whom

the depression had hit the hardest, namely, industrial workers. He and a group of friends set out to Iona to rebuild the Abbey, and to learn, ministers and craftsmen together, how to talk and act as Christians. There was no temptation to return to any medieval way of life, for we are not medieval men. Nor did they look for any help from the methods of revival evangelists, who appeal to the "spiritual" in man, telling him that if he only has faith, everything else will work itself out. ("Faith as works' discussion is phony"). The feeling persists that such evangelism does more harm than good, acting as if there were no economic, political, social problems: as if there were no issues for the Christian to face concerning nuclear armaments, racial discrimination, the disinheritance in one way or another of millions of people. For the Gospel came to us through an incarnate Lord, thus is to be worked out in the areas mentioned above. Neither are the Community members successors of the Social Gospel, whose thinking was based on the inevitability of progress, but are well grounded theologically, and have associated with them some of the most prominent Scottish theologians.

Of themselves they say,

It calls itself a Community because it believes that we can not be Christians as individuals. We are failing in our Christian obedience because we have forgotten that what really matters is what we do together. It is in our actions that we have been failing, and it is by our actions that we shall come to a new understanding of our Faith. And actions are never solely individual. Actions always bring us into touch—either through co-operation or conflict—with others. It is only as we live and act together that we shall recover the full dimensions of the Christian faith. It is only as we are truly concerned with our life together that the distinction we have made between religious and secular will be broken down. The task of the Church is to find a new community for men in the world to-day. Community is the only way to unity. The Iona Community is a close-knit fellowship based on the experience of a common purpose and discipline. But in one essential respect it is different from the "religious communities" of the past or present. Its members have not given up the claims of family, society and calling to enter an enclosed community... It is a group of men who are trying to find the way of obedience in the world... The Iona Community exists for the Church. The practical test applied to all its experiments in discipline and work is, "Could this be done in the local congregation?"*

It is composed of ministers, craftsmen and others, who begin by spending three months in training and work at the island; then, if ministers, spend two years' probation in a parish where the minister in charge is a Community man. They follow a discipline regarding prayer and Bible reading, the use of time, the use of money. Members pool 5% of their income for special cause. Their four emphases are as follows:

MISSION: the constant commitment of the Church, carried out with the congregation as agent ("Real evangelism is what an ordinary Christian does all day long. If this does not stand up to all the claims of life, no other method means anything.") Various types of House Church and Visitation Evangelism methods are used.

RESPONSIBLE POLITICAL ACTION: Only thus can concern be expressed for the life of all the people of the country. All must be interested in the ordinary needs of all men. The Church must not only say this, but see that all take responsible political action.

* T. F. Morton: *What Is the Iona Community?* pp. 3-4.

MINISTRY OF HEALING: a neglected part of the Gospel. It is not done like the frenzied displays going on in some parts of the world, but is a concerted praying for the sick by name, by the whole congregation.

WORSHIP: in which our full life and belief must be shown. It is a concern for worship to be related to life. There is a strong movement for more frequent, fuller celebration of Holy Communion. All these emphases demand action. In fact, everything that is done is judged by whether or not it issues in action.

Thus "Mission" is given a broad interpretation, being all that the Church does. It necessitates involvement in the whole life of the parish (not the congregation only, but everyone in the area surrounding the Church). So any police-court cases involving people within the parish are visited and investigated, attended and followed through. Some of the Community men have pioneered a type of House Church which is new. The first meeting is a casual gathering of neighbors in order to get to know each other. A few weeks later the same group is again invited into the home of one of the church members, and some common problem is discussed. This happens again a couple of months later. By this time it is apparent to the group that some of the people in it are concerned for the problems of the neighborhood and the world in a way that the others are not accustomed to, and all are usually surprised that it is because of their being members of the Church. The group then develops into Bible study, or perhaps their study is based on the Apostles' Creed. In any case, they never leave out of it the problems of the home, the neighborhood, the shop, or the world. Such groups develop at their own rate, and themselves decide whether to have worship at the end of their meetings. Since no one tries to force it, this is usually asked for. One member has forty-four such groups in his parish. He spends about half his time training leaders. Many say that they like this kind of program, but not the Church. It is then impressed on them that this *is* the Church.

Not all people can lead this sort of group, and other avenues are explored for leadership and service. One young man, rather surprised to find himself an elder of the Church, was a bus driver. It was recognized that he was a potential leader, so someone suggested that he try to get permission to borrow a bus from the company for one day and arrange a picnic for an old people's home. It went off splendidly, and he enjoyed arranging and carrying it all out. On his own, he then began to see ways in which he could bring his own abilities to the service of the Church.

Visitation evangelism programs are noteworthy for the very careful training given to those who do the visiting.

Members show their congregations that love of one's neighbor is a thing that has no limits. However, it is difficult as an individual to show love to people whom one does not know and who live far away. This is one way in which the Christian comes to see the relevance of politics. Many people told me that the British Medical Scheme is regarded as the most Christian law passed in many years, for by it the helpless *are* helped. Many members are able to arrange meetings that keep each political issue before the eyes of their congregations. Many have been inspired to go into politics, and one of the ministers

is the labor member on his own city council.

Healing services are held weekly in the Abbey in the summer, and usually weekly in the churches of the members. Often the sick people are present; if not, they are mentioned by their first names. At one such service that I attended the people prayed for were all in hospital. Afterwards the minister told me that almost none of them had any church connection, but they knew about the service and asked for the prayers of the Church. Records are kept of all people mentioned. In addition, any who live in the parish who become ill are visited immediately. In cases of tragedy of any kind the minister, then the elder of that area, visits the home at once; at the same time someone in the Church who has suffered a similar tragedy is asked to visit it.

In down and out areas some rather special experiments are going on to try to help those who have turned their backs on society. Wisely such work is always done on a team basis. Sometimes the people who live in the area steal, or try to wreck the building; but they know that there is one place in their city where there is understanding and love. By that I do not mean that it is a sentimental undertaking. It's about the hardest work that one could imagine. Part of the secret of what success they have achieved (they would not call it success) is due to their working together. Many of the graduates of the Continental Akademie speak highly of this aspect of the Community, which is one that they lack. The monthly meetings of all the members in each large area and the various methods of team ministry that are attempted are perhaps the only way of meeting many of the most baffling situations of to-day. Experiments are made with the backing of the Community which one would hesitate to make on his own.

In addition, extensive youth leadership training is provided, especially for the Glasgow area, in a huge building that was once a warehouse. That place is in effect an Evangelical Academy. One very interesting activity there is a dramatic group which studies current problems (of home, shop, society, politics, etc.) and writes and produces plays. These are then performed in factories and other places to provide the basis for discussion. The Christian way is not presented as the only way, but all sides are vigorously presented, with the Christian way as a real possibility. Then it is up to the group to take over on the particular problem.

Three years ago when I visited the Iona Community, one memorable impression I got was the amount of time that many freely gave to explain their work, and the genuine friendships that developed. Most members had a fine sense of humor, and all were wonderfully hospitable.

At the same time I was visiting the Abbey, a rather elderly man was also there. He came to do some gold-leaf work in the library. He was very suspicious of the place, for he feared it might be "religious". But he had heard so much about Iona that he determined to enter into the whole life of the place, so he attended the two daily chapel services. The last day but one a retreat was held, consisting of short services at seven places of historic or other interest. The rest of the day was open for carefree hiking over the island. This man had been told never to walk any distance because of a heart

condition. However, he wanted to see the whole island, so he came along. At the end of the hike he found himself kneeling before the altar alone and saying, "Thank you." He got up very much surprised, for he did not consider himself the kind of man who "went in for that sort of thing." But he said to me later, "During the week with those men, I seem to have become that sort of man." Most of the Community men would say to that, "Well, that's what we mean by evangelism." They are much too humble to say that living with them makes Christians, but rather they mean that faith is something found in community with others, never for a moment disregarding the element of personal decision that is also there.

Suggested Reading

Geo. F. MacLeod: *We Shall Rebuild*

The Only Way Left

T. R. Morton: *What Is the Iona Community?*

The Sullivan Memorial Fund

Chancellor Otsuka of the Doshisha has recently announced the establishment of the Sullivan Memorial Fund, the proceeds from which will be used to give financial support to Doshisha graduates for work with people from the so-called *Tokushu Buraku*. The fund was established by a gift of \$6000 contributed by Mrs. Edward E. Daub, wife of an assistant professor of the Doshisha University Engineering Faculty, in memory of her parents, Philip and Bess Sullivan. The gift represents part of the inheritance Mrs. Daub received upon the tragic death of her parents a number of years ago, when the plane which was to bring them to Japan crashed into the sea with the loss of all on board.

Philip and Bess Sullivan lived lives worthy of remembrance. Before the war, they were missionaries at St. Johns University in Shanghai, China, where Mr. Sullivan was a professor of economics in the field of labor problems. Mr. Sullivan was interned as an enemy alien by the Japanese army with the beginning of the Pacific War but was repatriated on the second voyage of the Gripsholm. Thereafter, he entered the United States State Department as adviser on labor problems in the Far East and was instrumental in the establishment of liberal post-war labor legislation during the occupation of Japan.

Mrs. Sullivan was very active in church work, especially in encouraging the World Mission of the Christian Church, and in seeking to eliminate racial discrimination from both church and society. The Sullivans entertained many Japanese labor leaders in their home when Japanese labor delegations visited Washington, thereby deepening their understanding of Japan and the ties of Japanese-American friendship as well.

The basic purpose of the Sullivan Memorial Fund is to promote and further the spirit which found expression in the lives of Philip and Bess Sullivan, their devotion to Christ and his Church, and to the principle that all men are born equal and have a right to a life of dignity and freedom.

*Deep insight and profound feeling expressed in
vivid symbols by one of our number make these
verses a source of inspiration to all of us.*

MUD AND SUN

Incarnation Vision—Kakuda City, Japan

PHILIP WILLIAMS

Mud-puddles blazing an amazing blue
Turn me reflecting too, as sky flares there.
Over this burning earth, from blue bamboo,
A bright bird-note breaks through transfigured air
Transporting me—that moment out of time
When all experience stops and unifies
The senses and the mind in perfect rhyme,
Moment when Now all other time denies.

But memory of mud so glorified
Turns me (this new Now) pondering all Time's place—
Symbols that One of history who died
In dust-built form still filled with heaven's grace—
Proclaims that from Above all is begun:
Mud will not be sky-changed except by sun.

This article brings to a close the series on the outcastes in Japan. We hope that the author's research will stimulate others to "go and do likewise."

The Promised Land

EDWARD DAUB

In the first article of this series, we mentioned that one distinguishing characteristic of a *buraku* is the presence of a temple in its midst. Many of these temples are small, but others tower above the little hovels clustered about them with a grandeur that speaks of a fervent religious faith at work beneath the roofs dwarfed below. At first thought it seems strange that the very religion which condemned the occupations associated with the *buraku* should also prove their promise of salvation. The Buddhist scriptures warn that those who break the Buddhist laws in their occupations cannot attain unto Buddhahood. The list of such condemned occupations begins with slaughterers and includes the cookers of animals, raisers of pigs and sheep, hunters, prostitutes, dyers and oil pressers. If the social class system was so closely tied to Buddhist thought, how has the temple come to occupy so prominent a place in the life of its victims?

The Historical Development

According to a 1932 census, 85% of all *buraku* families belong to the Jōdō Shin sect of Buddhism, the True Pure Land sect, which teaches that there is no difference between men of rank and common folk, between wise and foolish, male and female, old and young, because all who believe in the doctrine of entering Paradise solely through the strength of Another are saved by the great mercy of Amida. The sect is divided into two branches, which have their headquarters in the Higashi and Nishi Honganji respectively. It is estimated that 1400 *buraku* temples belong to Nishi Honganji and 300 to Higashi, each possessing about 10,000 temples in all. How then did this religious situation come to be?

Probably no strong religious ties existed prior to the emergence of the Shin sect in the 13th century. However, if any such ties were in existence, they are thought to have been with the esoteric Shingon sect, for it is the one form of early Buddhism that entered to some degree into the life of the common people, having itself rather deep roots in Japanese shamanism. But the fact that people engaged in occupations considered defiling were forbidden to enter the sacred precincts of both Mt. Hiei and Mt. Kōya, the centers of Tendai and Shingon Buddhism respectively, would suggest that their lot was more likely one of persecution. Furthermore, ancient Shinto documents reveal that such an attitude was prevalent in shrines as well, in the form of the admonition that while slaughterers live in the land of the gods, they are not descendants of the divine and are forbidden to join in worship of the gods.

The teachings of Shinran (1173-1262), the founder of the Shin sect, broke with many

of the taboos of tradition and thus opened the way for the development of Buddhism within the *buraku*. He permitted the eating of meat, and a compilation of his teachings explicitly states that hunters and fishermen can enter Paradise. There is a well-known phrase attributed to Shinran and known as the *Akunin-shooki-setsu* (悪人正機説) which says that if even a good man be saved, why not a bad one? The all-encompassing mercy of Amida Buddha is able to save all who call upon his name, and therefore Buddhahood is in principle denied to no one.

Thus the doctrinal foundations for a Buddhist faith that can include even those condemned within its own salvation were forcefully laid. However, the direct relationship between Shinshu and the *buraku* did not fully develop until the era known as the Nambokuchoo, the age of the Northern Dynasties (1336-1339). An old temple bell at the Shofukuji temple in Hyōgo prefecture carries an inscription to the effect that the temple was converted from Shingon to Shin Buddhism in 1362. But the fullest extension occurred during the period of great activity and reform within the Shin sect under the leadership of Rennyo (1415-1499). He encouraged his followers to become tradesmen, handcraft workers, hunters and fishermen, for it was the great wish (*hongan* 本願) of Amida Nyōrai to save those engaged in such sinful occupations. Tradition has it that one of Rennyo's wives was an outcaste.

Now while many of the *buraku* thus entered Shinshu during this period, the final consolidation of the ties between them did not come about until the Tokugawa period, and then not by a religious act, but by a political one, namely the decision of the Tokugawa government in 1716 that henceforth the outcaste group would have to be registered separately from the commoners. Up until that time, outcastes and commoners were often registered at the same temple, the temple having a branch within the *buraku* for that purpose. Registration was not just a case of recording, age, occupation, address, but a process that involved the ritual of denying any involvement with Christianity and the act of treading upon a bronze plate showing Christ on the cross. The government's decision necessitated the establishment of temples in all outcaste areas, and these were assigned to Shinshu. Even the division of Shinshu into Higashi and Nishi Honganji was an act of the Tokugawa government made 1602 to control the power of this sect since the names Higashi and Nishi, east and west, not only locate the two main temples relative to each other in Kyoto, but indicate the part of Japan in which their temples are mainly located, the fact that almost all of the *buraku* are in western Japan accounts for the much larger number being associated with Nishi Honganji.

During the Tokugawa period there were discriminatory practices within the life of the Buddhist community. The temples in the outcaste areas were called *eta-dera* (temples of the filthy ones), and there were no ties between such temples and neighboring ones among the commoners. A separate headquarters was established for the *eta-dera*. Their priests were called *eta* priests and were forced to sit outside the lecture halls at schools and were denied the privilege of ordination at Honganji. The rigid caste rules of the Tokugawa period undoubtedly made such practices inevitable, but such customs were not revised even upon entering the Meiji period.

The Dōhōkai

When the Suiheisha* was formed, they petitioned Honganji for a promise of cooperation, and upon receiving a positive reply, proceeded to ask Honganji to proclaim a 20 year moratorium on collections of money within the *buraku*. The request was not granted, and in order to resist the intrusion of the Suiheisha movement, Nishi and Higashi Honganji organized their own emancipation movement in 1924. It was originally the Ichinyokai (一如会) but was renamed the Dōhōkai (同朋会) in 1950. In the direct appeal made by the Suiheisha to the *buraku* people in connection with their attempt to channel contributions away from Honganji into their fight against discrimination, they made the point that real ties of human fellowship were denied them even though the founder St. Shinran was for all men to all men to be joined in fellowship, as expressed in the words *godōgyō* (御同行) and *godōhō* (御同朋). Dōhōkai the present name of the Honganji emancipation movement derives from the latter expression. The literal meaning of *dōhō* would seem to be "one in friendship," expressing the main purpose of the movement, the elimination of prejudicial customs and attitudes from within the *kyōdan* itself.

The Dōhōkai approaches the problem strictly as a problem of the spirit. The basic affirmation which is the doctrinal foundation of their appeal is the idea of *ichimi-byōdō* (一味平等), namely, that all men are equal because they can all attain Buddhahood. The differences between saint and sinner, clean and unclean, noble and base, rich and poor do not matter. They are all overcome by the equality of the possibility of Buddhahood. While its members are opposed to discrimination in society, they see their own function purely as an educational one, in which by doctrine and doctrine alone they seek to dispel mistaken ideas about the *buraku* from their own religious community, whether priest or layman, both within and without the *buraku*. Doctrinal preaching and teaching is their one method of combating prejudice, *kyōgi kyōgi ippon de*.

One example of their work is a book published in 1957 entitled *Nihon no Minshuka to Bukkyō no Gōshisō* (The Democratization of Japan and the Buddhist Idea of Karma). The chain of events that led to the publication of this study began with a remark made by an evangelist of Seichō no Ie during a preaching mission in Kameyama village in Wakayama Prefecture. He is reported to have said that unhappiness in this life is the consequence of seeds sown in a former life. He was accused of discrimination and forced to make due apology before the human rights committee of the village. However, since he had but expressed an idea commonly associated with the Buddhist idea of causality, the issue was brought before the Dōhōkai and framed in these terms. "If it is true that the sins a man commits in a previous life bring unhappiness in this life, then the misfortune of being born in a *buraku* becomes the responsibility of that individual, and prejudice and discrimination against him are thereby justified. If discrimination is explained as *jigō jitoku* (自業自得), the consequence of one's own deeds, then the fundamental con-

* See JCQ, Jan. 1961—"Respect—Not Pity."

cepts of Buddhism support that social evil."

The problem is not an easy one to solve, for there are texts in the Buddhist scriptures which explicitly state the very idea at issue. Professor Ōtomo of Ryūkoku University faces that fact squarely in the preface to his treatment of the problem. He quotes the following passages: "As a continuance of great virtue, one is born into a noble family." "And the high esteem of earthly rulers among men is consequent to the accumulation of virtue in their former lives." In contrast to these praises of the nobility, the hunger and cold, troubles and sufferings of the poor man and the beggar are explained by the idea that "they did not sow virtue nor gather possessions and give alms in their previous life." The ideas expressed in these passages are obviously contrary to both reason and the truths of science, and since Buddhism is held to be the most rational, the most logical religion of all, the author argues that their present interpretation cannot be the true one. Their current interpretation is in fact an expression of the superiority complex of a feudal nobility, one manifestation of the general human lust for superiority, the very root of prejudice.

A thorough discussion of the argument of the book is at present beyond this writer's depth, but a brief description of the direction taken in this attempt to reinterpret the doctrine of *karma* might be of interest. Since the obvious interpretation of such passages has been ruled out, the true interpretation will become only apparent as we approach them through the fundamental spirit of Buddhism. That spirit seeks to emancipate man from his sufferings and transform his life by human effort, so that any interpretation of the idea of *gō* (業) which serves to confine man in his suffering and shame is false. The Buddhist concept of *gō* is a faith concept operating in the context of the personal subjective understanding of one's existence. It is not meant to be used as a scientific concept for an objective analysis of social facts. The *gō* concept relates to social existence only as it is the key to our own subjective understanding of our own social existence.

What then is *gō* and how can the traditional errors involved in its interpretation be avoided? *Gō* defines the total complex of forces which determine our present existence. It includes the home into which we are born, the social ties and friendships that follow; the climate and terrain, the politico-economic situation of our homeland; the endlessly complicated society in which we must live and which molds our character and determines health, emotions and desires. All of these factors together constitute our fate (*shukugō* 宿業). They are furthermore without doubt part of my *jigō jitoku*, the consequences of deeds connected with my previous existence. But they are the kind of *gō* that is created by my own personal will, and are not therefore part of my moral responsibility. Thus it is necessary to distinguish between the different forces that determine existence, between the *gō* for which we are personally and morally responsible, and that which is simply our fate, *shukugō*. The author argues that Gautama Buddha emphasized the three personal forces which determine our existence, those of body, mouth, and will (身口意), and that therefore the onus of personal responsibility must be limited to the self's own acts of body, word, and will.

Concluding Thoughts and Reflections.

Criticisms have been levelled at the Dōhōkai for dealing with doctrinal questions, when the real problem is a sociological one, involving a vicious circle of poverty and social discrimination. Protests are more often heard at times when fund-raising campaigns are in progress, such as those recently conducted in relation to the 700th anniversary commemorating the death of St. Shinran. The headquarters assigns quotas to all temples, which the priest in charge must then apportion among his people. In one *buraku* in Wakayama the amount was reported to reach ¥ 2000 per household. Status is granted to both temple and priest in accordance with their ability to meet the assigned quotas, since that is supposed to reflect the earnestness of their faith. Authorities at Honganji reply to such criticisms by saying that offerings are but a natural expression of the profound sense of gratitude which *buraku* believers hold for the comfort of knowing that the promise of Buddhahood is theirs. Approaching the issue from a psychological point of view, one might well ask whether the fact that status is conferred upon both priest and temple in proportion to quota fulfillment does not act as an unhealthy means of forcing contributions from a people denied status in society at large.

Continuing further in a psychological vein, we might also ask whether doctrine and preaching can penetrate to the deepest roots of prejudice and the deepest needs of its victims. We live in an age of lofty pronouncements on social problems made by central church bodies which are said to express the mind of the Church, very progressive pronouncements. On the other hand it is said that the most segregated hour of the week is on Sunday morning in the Christian Church. A quotation from a song in the musical comedy *My Fair Lady* when taken out of context and applied to our own society has a prophetic note: "Words, words, words! I'm just sick of words! Don't speak of love! Show me!" And in the realm of prejudice and discrimination, the only demonstration of love is the act of sharing together in full human fellowship. Social psychologists stress that changes in attitude do not precede changes in the structure of a social situation, but that changes in attitude proceed from a change in the structural relationships in that social situation. Therefore, the victim of prejudice cannot find health unless he knows and experiences healthy relationships with those from whom he feels rejection. The fact that the Dōhōkai is not taking action on that level, not bringing together for personal fellowship the two groups of *buraku* and non-*buraku*, but only preaching to each separately, is undoubtedly their greatest failure as they attempt to deal with the spiritual dimensions of this problem of prejudice. And perhaps it is at this very point that the Christian Church in Japan is called by God today, to erase the boundaries drawn by centuries and replace them by bonds of human friendship.

For it is not right for individuals to boast that they are beyond the traditional prejudices of the past, so long as souls are still being bent and broken by the remembrance of that past and reminders of it in the present. In appeals made by *buraku* people to the nation at large for fair treatment, we find the recurring phrase, *Onaji Nihonjin de aru*

kara, (since we too are Japanese). Nishimoto in his book *Dōwa Mondai* (to which I am indebted for the earlier sketch of the historical development of religion in the *buraku*) suggests that this recurring phrase reflects the more fundamental problem common to all Japanese, namely, of their racecentric thinking, their Japanese racial consciousness. Without making judgments as to the validity of this observation as it may relate to Japanese attitudes towards other racial and national groups, it does serve to point out that in a land where both racial consciousness and concern for family history are strong, the social memory that accompanies a *buraku* person must be like a brand seared into the cells of his brain, which only new social experience can hope to heal.

It is a moving experience to visit with Pastor Sotohiko Masuzaki, who has lived and worked in the *buraku* in Minabe village of Wakayama for over thirty years. His story should be told some day in *The Quarterly* by someone more familiar with his fascinating life and work, than I am. I only wish to relate a thought that came to me as he led us about his museum of religious objects gathered from all parts of Japan. For the first time I was able actually to handle a *fumie* (踏み絵), a bronze plaque of Christ on the cross, the detail worn down by the feet of the accused who were protesting their innocence of Christianity during the Tokugwa era. For the first time I saw an actual temple registration book (宗門別帳), with its detailed list of the names of those who had proved their innocence in the presence of the priest. For the first time I really understood how strong are the historical ties which bind us to our *buraku* brethren.

* I wish to acknowledge my great debt of gratitude to Mr. Nobuyuki Kajihara, a student at Doshisha Seminary, who has introduced me to materials dealing with all aspects of the *buraku* problem, helped me both in my reading and understanding of those documents, and encouraged me by his own great concern and commitment.

A Monthly Journal For Workers

Since January, 1958, the National Committee on Industrial Evangelism of the Kyodan has been publishing a magazine for workers called *The Worker*, which is an open forum for free expression on the part of working men and women.

Since the hope was that through this journal Christians could come into closer contact with workers and their problems and that at the same time the workers would come to understand Christianity better, it is not an "evangelistic" paper in the narrow sense. At the same time that the publication was motivated by the wish to draw workers into the Church, it was hoped that a greater understanding of the problems which they face would develop and that steps might be taken toward their solution. Thus in the past two years the paper has supplied considerable information about labor relations to its readers. Although this was not the original purpose it is a very useful by-product, for it enlarges the horizon of church members.

Those who read the first part of this scholarly discussion in the April issue of JCQ will be glad to see it continue with the New Testament materials in this number.

The Biblical Concept of the Mission of the Church

Part II: The New Testament Materials

LEONARD SWEETMAN, JR.

Before beginning an examination of the New Testament relative to the concept of the Mission of the Church, I should say that we enter a thought world, which, in spite of its similarity to and continuity with the Old Testament thought world, uses metaphors which are seldom introduced in the Old Testament. Most prominent among these, of course, is that of "the Son of Man". Furthermore, the demonic powers which assume a position of considerable importance in the New Testament are scarcely evident in the Old Testament. The key to this phenomenon is the inter-testamentary period during which the apocalyptic literature of Judaism proliferated. Although the Old Testament writers, especially the later prophets, were convinced that the "day of the Lord" would inaugurate the "new aeon", the socio-political developments during the inter-testamentary period produced a conviction that without a direct irruption of God into history, the prophetic hopes could not be realized. This conviction spawned the apocalyptic literature.

The apocalyptists had little faith in the present to beget the future. That is why they are so often, and so unfairly, called pessimists. They saw not wicked men heading for disaster, so much as innocent men suffering direst agonies for their faith, the righteous Remnant in the crucible of affliction, and they looked for a great divine intervention in history in the immediate future.*

As we study the New Testament documents relative to the question of the Mission of the Church, I find that it is necessary to confine myself to two areas: 1), the forensic character of the Fourth Gospel: and 2) the Early Christian Confessions embedded in the strata of the New Testament documents.** Both areas can be discussed at great length. As a matter of fact, there are hosts of books devoted to one of these themes or to a specific aspect of one of these themes. It is now our task to make a survey of these areas, however, in order to gain some insight into the Mission of the Church.

* H. H. Rowley, *The Relevance of Apocalyptic*. London, Lutterworth Press, 2nd ed., 1955. p. 36.

** Other significant areas in the New Testament which demand further investigation are: 1) The role of the demonic world in the N. T.; 2) The Mission declaration or *kerygma* of the Primitive Church; 3) The Pilgrim People in the N. T.; and 4) The relation between the ethics of the Church and the ethics of "the world" as set forth in the N. T. I am grateful to Robert Lee for pointing out '4', which is a significant hiatus in my study.

When we read the New Testament, its eschatological nature impresses us. This has been pointed out by modern theologians since the time of Albert Schweitzer's publication, *The Quest of the Historical Jesus*. At this time, our purpose is served by pointing out that the New Testament authors were convinced that in the life and death and resurrection of Jesus Christ, the *eschaton* was inaugurated. This is true, irrespective of what stream of eschatological thinking one supports. God acted decisively and finally in Jesus Christ. He actualized the deliverance promised by the prophets in the Old Testament eras through different means and to various degrees of clarity (Hebrews 1:1). The New Testament authors, consequently, were faced with the task of appraising the Old Testament in terms of the new circumstances. In a real sense their task is to demonstrate that Jesus Christ is the content of the Old Testament message; and this contention must then be validated through the use of a methodology that is acceptable to those addressed by the New Testament writers.*

As we begin our study of the New Testament materials relative to the Mission of the Church, let us turn to the Fourth Gospel. In the post-resurrection account of Jesus' appearance to the disciples (20:21), we find the words, "... as my Father hath sent me, even so send I you." These words, moreover, are closely related to the statements found in the "Foot-washing Incident" (13:16, 20): "... The servant is not greater than his lord; neither he that is sent greater than he that sent him ... He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." Karl Rengstorf's important article, **APOSTOLOS**, in *Theologisches Woerterbuch Zum Neuen Testament*,** provided New Testament scholarship with the philological material necessary to understand this concept, basic to the New Testament. The concept of **SHALIACH** was found to be the Aramaic equivalent of **APOSTOLOS**. The **SHALIACH** is an official representative, sent out with the authority of the Sender. The **SHALIACH'S** words and works are identified with those of the Sender. As this concept is fitted into the framework of the Fourth Gospel, we find new significance attached to the often repeated words of Jesus in which He declares that the Father has sent him. Seventeen times in the Fourth Gospel Jesus states that the Father has sent Him, (3:34; 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3, 8, 18, 21, 23, 25; 20:21). On twelve occasions, (4:34; 5:36; 9:4; 10:25, 32, 37, 38; 14:10, 11, 12; 15:24; 17:4), Jesus' works are said to be the works given him to do by the Father, the Father's works, or are associated with his having been sent by the Father. Furthermore, eight times, Jesus identifies his words with those which the Father had taught him, those which he heard from the Father, or those which the Father commanded him to speak (3:34; 8:28, 38; 12:49, 50; 14:10; 8:26).

Jesus functions as the **SHALIACH**, the **APOSTOLOS** of the Father. Jesus is the Sent-One, the Missionary, the Apostle, par excellence. And, as the One sent by the Father, he

* The present controversies in New Testament studies stem, in part, I suspect, from the degree to which an attempt is made to dissociate the methodology employed by the New Testament writers from the message they communicated.

** Karl Rengstorf, *APOSTOLOS*, TWNT, I, cf. esp., p. 413ff.

represents the Father in that which He does as well as in what He says. This is the significance of Jesus' words to Philip: "He that hath seen me hath seen the Father", (John 14:9). When John the Baptizer questioned his original judgment relative to Jesus, (i. e., "Behold! The Lamb of God who taketh away the sins of the world!" John 1:29), the imprisoned John sent disciples to Jesus to make more precise inquiries. In Matthew 11:1-6, Jesus answered the question as to whether He was the One who was to come by saying, "Go, and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are raised up, and the poor have the gospel preached to them." This is a reference to Isaiah 35:5, a poem describing the eschatological age. For our purposes, the important fact is that when Jesus commissioned his disciples with the responsibility of declaring the Gospel of the Kingdom, Matthew 10:7 f, He gives them precisely these tasks to perform. They are his representatives, his **SHALIACH**, his **APOSTOLOS**, in the announcement of the Messianic Age, the Age of the Kingdom, the *eschaton*.*

This Matthean reference illustrates the significance of Jesus' words to His disciples in the Fourth Gospel. The disciples, the apostles, are Jesus' authoritative representatives. He represents the Father, as He speaks the words of the Father and does the works of the Father. Jesus, in turn, commissions his followers to be His representatives unto men. As His representatives, they declare what they have heard and seen. For example, the Coming Paraclete** is to teach the disciples all things and to bring to their remembrance *all that Jesus said unto them* (John 14:26).

The transmission of the **PARADOSIS** in the New Testament has been investigated, among others, by Oscar Cullmann. As those charged with the responsibility of serving as Jesus' **SHALIACH**, **APOSTOLOS**, the disciples transmit the **PARADOSIS** of Jesus. "*Transmission by the apostles is not effected by men, but by Christ the Lord himself who thereby imparts this revelation.*"***

In the Fourth Gospel, a concept that accompanies the concept of the **SHALIACH** is that of **MARTUREO**, to give witness. Strathmann argues for a distinction between the juridical usage of this term and what he calls the "religious use".**** In his attempt to maintain this distinction, however, Strathmann classifies the "Song of Moses", in the LXX (Deut. 31-32), as an example of the juridical usage of the term; and Isaiah 43:9-13, Isaiah 44:7-28 are classified as being examples of the religious usage of the term. In our study of the Old Testament, however, we found that from a literary standpoint, these passages are similar. They are examples of 'the Covenant Lawsuit'.

Of significance in this context is the statement of Jesus before Pilate: "To this end

* F. W. Grosheide used this concept, (*Algemeene Canoniek Van Het Nieuwe Testament*. Amsterdam, Van Bottenburg), in speaking about the transmission of the **PARADOSIS**, although Rengstorf's philological materials were not then available.

** For a recent defense of the forensic character of the concept **PARAKLETOS**, cf. D. Holwerda, *The Holy Spirit and Eschatology in The Gospel Of John*. Kok, Kampen, 1959. cf. pp. 26-38.

*** Oscar Cullmann, "The Tradition", *The Early Church*. London, SCM, 1956. pp. 73.

**** Strathmann, **MARTUREO**, TWNT, IV, pp. 477-520. *Ibid.*, p. 486.

was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37), **HINA MARTUREISO TEI ALEITHEIA**. **ALEITHEIA** in this context refers "to the eternal reality which is beyond and above the phenomena of the world, and, in particular, to the true and eternal Kingdom of God which is the fount and pattern of all human authority."* The author of I Timothy, moreover, makes reference to this scene in 6:13 when he charges Timothy to witness a good confession in the presence of many witnesses. This charge is given in the sight of Jesus Christ, "who before Pontius Pilate witnessed a good confession."** The terms **MARTUREO** and **HOMOLOGEO** are used synonymously here. The juridical character of **HOMOLOGEO** is accepted quite generally, as being the most important of its meanings in the New Testament.*** We find, then, that we are in a juridical setting, irrespective of whether the witness and confession is in the presence of the Church of Christ or before the representatives of a persecuting state. While we are establishing the juridical nature of the term **MARTUREO**, it is imperative that we look at the early Christian Confession found in I Timothy 3:16. There it is stated that Christ was justified by the Spirit. This gives us an interesting picture. In his trial, Jesus was found guilty and was condemned to death. Through the witness given by Jesus Himself, he was declared to be guilty of blasphemy. Consequently, he was condemned to death. But, according to the ancient confession found in I Timothy 3:16, there was, simultaneously, another trial and another judgment made. In the Resurrection, the Spirit declared that Jesus was innocent. The heavenly trial was quite different relative to its judgment than the trial before Pilate. The Spirit of Christ acquitted Jesus in the heavenly trial; before Pilate's judgment seat, Jesus was condemned to death as a guilty criminal. When Jesus, consequently, witnesses to Pilate that He came into the world to give witness to the truth, to reality, to God's purposes and designs for men and for the world, Jesus is indicating that Pilate's judgment is not the final word. There is another judgment, the Final Assize, in which Pilate's judgment as well as that of the religious leaders will be set aside. In fact, their juridical act is itself witness in the cosmic trial that is taking place.****

This, I believe, locates us in the Johannine context quite nicely. The concept of witness, **MARTUREO**, is found constantly in John.***** This witness is given over against Christ. When confronted by Jesus Christ, men must respond. Individual men must respond.

* C. K. Barrett, *The Gospel According to St. John*. London, SPCK, 1955. p. 448.

** The reference to Jesus is not changed, irrespective of how one constructs the charge to Timothy. This is said to refer to his ordination, (Michel, TWNT, V, p. 216), or to the fact that he has already faced a legal trial for his faith, (Cullmann, *Die erste christliche Glaubensbekenntnisse*, pp. 20-21).

*** Michel, *HOMOLOGEO*, TWNT, V, p. 207.

**** Theo. Preiss has developed the concept of "juridical mysticism" at some length in *Life In Christ*, London, SCM, 1952. His untimely death prevented him from completing a 'theology' of the New Testament, using this concept as its motif.

***** Cf. Moulton and Geden, *Concordance to the Greek New Testament*. Edinburgh, T & T Clark, 3rd ed, 1953. **MARTUREO** appears 33 times in the Fourth Gospel, and 10 times in the Johannine Epistles. This compares with the use of **MARTUREO** 34 times in the rest of the N. T., (4 times in Rev.). **MARTURIA** is used 13 times in the Fourth Gospel; 7 times in the Johannine Epistles; 15 times in the rest of the N. T., (Rev. 9).

We are living in a gigantic, cosmic trial. Each man, individually, and men, collectively, are giving witness every day relative to Jesus Christ. The Baptist gave witness to Christ. He said he was not the Christ, but the messenger of one who was to come. He, then, identified Jesus as the Lamb of God who takes away the sin of the world. Nicodemus, representing the religious and secular leadership of Judaism, gives witness over against Jesus: a negative witness. "How can these things be?" is the witness of Nicodemus. Jesus gives witness to Himself. He is the Light of the World. He is the Water of Life. He is the Bread of Life. He is the Vine. He is the Resurrection and the Life. All these concepts are fraught with eschatological significance. And, they constitute Jesus' witness to Himself before men. He sends his disciples into the world as his **SHALIACH** in order to give witness to the world concerning Jesus and the eschatological age inaugurated by his "coming". Once again, Jesus appears as a witness to the world. The words of John 3:16 come to mind readily. God loves the world, the cosmos. And He sent Jesus in order to speak the words and to do the works of the Father in the world which God loves and redeems.

The juridical witness found to be prominent in the Fourth Gospel is emphasized by taking the concept of the 'Son of Man' into consideration as this is expressed in the Fourth Gospel. This concept, too, I believe, is a juridical concept.* Oscar Cullmann pleads for the term 'Son of Man' as being integral to the tradition transmitted by the Synoptics, as well as by John. He does so on the basis of the fact that the Synoptic writers themselves do not use the term when discussing Jesus. Jesus, Himself, uses the term when speaking. No one uses this term in the Synoptics when addressing Jesus or discussing him. Therefore, "the writers are simply handing down a tradition which existed already before them".**

The concept of the 'Son of Man' stems from Daniel 7:13, 14; and the history of this text, exegetically, is long and tortuous.*** The question as to whether this 'Son of Man' is an individual or a collective idea cannot be settled conclusively, I suspect, because these are not real alternatives. The entire Hebrew notion of representation must be taken into consideration here.**** But, for our purposes, the fact that this figure is associated with the judgment of God is of importance. Specifically, the 'Son of Man' is the One who is to function as Judge in the Final Assize. During the inter-testamentary period, this concept was elaborated in the apocalyptic literature. The usage of the concept in the New Testament is somewhat different from that in the Apocalyptic literature since Jesus, Himself, changed the content of the term by uniting the concept of the Suffering Servant with that of the 'Son of Man'.*****

The eschatological function of the 'Son of Man', primarily, is that of judgment. Of significance here is the statement in John 5:27: "[God] has given him authority to execute

* Cf. Theo. Preiss, "The Mystery of the Son of Man", *Life In Christ*. London, S.C.M. 1954. pp. 43-64.

** Oscar Cullmann, *Die Christologie des Neuen Testaments*. Tübingen, J.C.B. Mohr, 1958, 2nd ed. p. 167. (Eng. Tr. p. 164. cf. also p. 155).

*** Cf. H. H. Rowley, op cit., pp. 26-60.

**** Oscar Cullmann, *Die Christologie des Neuen Testaments*, p. 161.

***** *Ibid*, p. 161, (Eng. tr. p. 158).

judgment, because he is the Son of Man." In the Matthean teaching concerning the Last Judgment, Matthew 25:31-46, the judgment of the Son of Man is elaborated. Theo. Preiss denies that this section is a parable. He, then, proceeds to use this section as basic to his construction of the cosmic judgment which culminates in the Final Judgment, the Great Assize, but which is in process constantly.

At the time of his Parousia, the transcendent Judge, the Son of Man of Daniel and Enoch, will reveal to all the nations, gathered together and massed on his right hand and his left, a mystery of cosmic proportions. This Judge whom they will think they are seeing for the first time will be found to be one whom they have been meeting during the whole course of their earthly lives. And, they will only come to understand this mystery when it is too late, when already they have been judged and classified as belonging to the right or the left. Both the elect and the damned will ask in the greatest surprise, "But when saw we thee hungry . . . ?" and the Judge-King will reply to the elect, "Each time you served the least of these my brethren, you served me."*

In the Markan and Matthean accounts of Jesus' trial, Jesus statement about the 'Son of Man' is more striking than the Lucan account. Luke states merely that "the Son of Man shall sit on the right hand of the power of God" (Luke 22:69). In both Mark, (14:61), and Matthew, (26:64), Jesus says, "Hereafter, (Matth.), **ye shall see** the Son of Man sitting on the right hand of power, and coming in the clouds of heaven". This is the coming Judge-King whose Kingdom is not of this world (John 18:37), and who bears witness to the truth. His judgment is just and conforms to reality. The judgment he declares is nothing other than the judgment we have been executing ourselves all through our lives as we face the need for choice and decision each day. Our lives are our witness to this Christ. And, consequently, there are clouds of witnesses who can be called to give testimony concerning the validity and justice of the Judgment of the Son of Man.

In Acts 7:56, Stephen uses words very similar to those of Jesus at His trial. He said, "Behold, I see the heavens opened, and the Son of Man *standing* on the right hand of God." The difference between the position of the Son of Man in these two statements has been noticed by Preiss and, recently, by Cullmann. Christ, in the Stephen address, is a witness for Stephen in the presence of the Father. The Son of Man, here, is both the Judge and the witness for the defendant.**

In the Stephen account, moreover, we find the same phenomenon we noticed in the trial of Jesus. A judgment is taking place in heaven simultaneously with the judgment taking place on earth among men. Stephen is condemned to death by the religious leadership of Judaism; in the Judgment of Heaven, however, the Son of Man witnesses on Stephen's behalf.

What is the value of this juridical concept of witness, **MARTUREO**, on the part of the **SHALIACH** of Jesus? Gottfried Schille, for example, in analyzing Luke and John from the perspective of *Formgeschichte*, states cautiously and hesitantly the hypothesis that both

* Theo. Preiss, op. cit., p. 51.

** *Ibid.*, p. 54. Cf. Cullmann, *Die Christologie des Neuen Testaments*. p. 155, Note #1.

Gospels may well be a *Missionsbuch* in formation.* If this thesis can be validated, it certainly will add weight to the significance of the juridical witness to Jesus Christ that I have been sketching as a foundation for a 'Theology of Mission' that is Biblically oriented.

Additional evidence, moreover, can be gathered from Paul's use of this theme of juridical witness in a context of cosmic judgment. Paul uses this theme in the well-known eighth chapter of Romans. Listen to the juridical concepts as they are structured into a composition in which cosmic judgment is sketched. "Who shall lay any thing to the *charge* of God's elect? It is God that *justifieth*. Who is he that *condemneth*? It is Christ that died, yea rather that is risen again, who is even *at the right hand of God*, who also maketh *intercession* for us" (Romans 8:33-34). Do not forget, moreover, that Paul has been discussing a cosmic drama in which the whole creation is groaning (v. 22). And the interceding of the Spirit, the juridical function of the Spirit, the Paraclete, is mentioned also (v. 26).

Thus far, then, we have found that the New Testament, too, presents to us a declaration of what God has done in Jesus Christ for the redemption of the world in a juridical framework that is incorporated in a scene of cosmic judgment. And, Christ sends His followers as His **SHALIACH** into this world. They are the servants of the world for Christ's sake. They stand, that is, in Christ's stead, beseeching men to be reconciled to God. Or, to use the language we have been using, they give witness to the mighty acts of God in Jesus Christ. Let us not forget that Jesus, in the Little Apocalypse, Mark 13, indicates that the declaration of the Gospel is one of the signs of the End. And, Cullmann has used this as a clue to interpret the difficult passage in II Thessalonians 2:6-7, in which **TO KATEXOON** and **HO KATEXOON** are used. That which restrains, says Cullmann, is the Missionary proclamation, the witness to Jesus Christ on the part of His representatives, his **SHALIACH**. The **SHALIACH**, himself, is, consequently, the one who restrains. This, furthermore, explains the necessity that is laid upon Paul relative to the preaching of the Gospel (I Corinthians 9:16). If Paul does not function as the **SHALIACH** of Christ in declaring the good message of God's deliverance, God's redemption of the world in Jesus Christ, he finds himself obstructing the Kingdom of God. He finds himself in opposition to Christ, to the purposes of God relative to the world.**

What, now, is the content of the witness that is given by the **SHALIACH** of Jesus Christ? In order to answer this question, we turn to the early Christian confessions which are embedded in the strata of the New Testament literature. In Romans 10:9 we find one example of the early Christian confessions. The confession found in the early Christian hymn in Philippians 2:6-11 is another example. This Christological confession, 'Jesus is Lord', is thought to be the earliest confession of the primitive Christian community. The significance of that confession is seen, moreover, in that **KURIOS** is used in the LXX to translate **ADONAI** and the Name of the **INEFFABLE ONE, YAHWEH**.

* Gottfried Schille, "Bemerkungen zur Formgeschichte des Evangeliums: Das Evangelium als Missionsbuch", *New Testament Studies*. Vol. 5, No. 1, October 1958. pp. 1-11.

** Oscar Cullmann, *Christ and Time*. London, SCM, 1952. p. 164.

This is the Confession of the early Christians. Jesus is closely identified with YAHWEH, the faithful Covenant God whose promises of redemption and life to the separated people are realized in the life and death and resurrection of Jesus Christ. The promises to the ancient Covenant People were not restricted to the Elect People. They embraced "the Nations"; they included the world. And, as we see the Primitive Christian community confessing that 'Jesus is Lord', we see that in the New Testament, also, the redemptive power of the Christ-Event embraces the whole world. Jesus, the Lord, reigns over the invisible world, as well as over the visible world. Jesus is Lord of all. This is the glorious confession of Philippians 2:6-11. Jesus, who humbled himself to death, even the death of the Cross, has been highly exalted by the Father. He has been given a great name. At the name of Jesus, every knee shall, ultimately, bow. And, every language shall be used as a vehicle to confess, "Jesus is Lord!" And God shall be seen among men. The heavenly beings, the earthly beings and the subterranean beings shall bow at the name of Jesus, the Lord! This confession, moreover, was used in the Church's missionary proclamation, in catechetical instruction, in the exorcism of evil spirits and in the legal procedures attendant upon official persecution of the Christians.* In other confessional statements in which God the Father is mentioned, also, the Creation and Redemption are closely related.

The first Christians did not divorce their faith in Christ from their faith in God the Father, the Creator, but . . . on the contrary, they also regarded this faith in the Creator entirely in the light of the Christocentric line of salvation . . . The first Christians fitted even their faith in divine creation into the entire process of redemptive history.**

In the light of the above, the significance of Paul's attempt in Colossians 1:15-19 to relate the Crucified, Resurrected Jesus to Creation is enhanced. This is true, moreover, for the same attempt in the Prologue of the Fourth Gospel and in the opening words of Mark's Gospel. The early Christians set the Christ-Event in the center of history. It became the focal point around which all of history turned and in terms of which history was given meaning. In a real sense, this is the **SKANDALON** of the Gospel. That the Christ-Event contains the meaning and the goal, the purpose and the key to the history of individual men, of nations and of the world is the scandal of the Gospel.

That the Early Christian Church understood the Christ-Event in this radical way is indicated by the early attempts to devise some sort of Philosophy of History using the Christ-Event as the interpretative key. This is found in Irenaeus who used as his interpretative principle the fact that Christ has entered into each phase of man's existence in order to transform it and renew it. Eusebius, on the other hand, was concerned about Christ's reign in terms of its relation to the terrestrial kingdoms.

For him, the unification of the world is already accomplished on the political and temporal plane. Along with polytheism the division of nations is abolished. The unity of the world has been realized with the Christian empire. Monarchy is the expression of monotheism. The Kingdom of Christ, therefore, is not solely the sphere of the Church. It does

* Oscar Cullmann, *Die erste christliche Glaubensbekenntnisse*. Zürich, Evangelischer verlag, 1943. Cf. chpt. 2.

** Oscar Cullmann, *Christ and Time*. p. 113.

not resound only eschatologically on temporal society. Rather, it is actually realized on the political and cultural plane.*

Monotheism, then, finds its correspondence in monarchy; and "the *pax romana* is identified with the *pax messianica*".** This is a commitment, we recognize, which was translated into historical reality in the Byzantine and Holy Roman Empires. But, the historical realization of this commitment may well contain seeds of the demonic which will result in a manifestation of the Kingdom of Christ's counterpart, the Kingdom of Anti-Christ. Origen, too, dealt with this theme: the Lordship of Jesus Christ. And, he distinguished, eschatologically, between an "anachronistic world which survives, and a catachronistic world which does not yet fully exist."*** My purpose in introducing these illustrations is to demonstrate the dynamic character of the early Christian confession, "Jesus is Lord". This is a radical concept to which witness is given by the **SHALIACH** of Christ, collectively and individually.

In conclusion, I wish merely to make reference to the problem of unity. We are bound together as witnesses to this glorious Christ, the humble Jesus who in his humility was highly exalted. To use a typical Johannine expression, we witness to Jesus who was lifted up. His being lifted up is His glory. He was glorified by being lifted up. Jesus was glorified by being lifted up on the Cross. This is the glory of Christ. In the humility of the Cross, Jesus was justified by the Spirit. And He was given a name that is above every name. Christ, in the High Priestly Prayer, discusses the unity of his **SHALIACH**, his **APOSTOLOS**. This unity is functional, purposive. It is oriented to the age of declaration, of Mission. The purpose of God, which embraces "the Nations" comes to expression here, also. The oneness of the Church, the Body of the Lifted-Up-Christ, is to stimulate "the Nations", the cosmos, to believe that the Father sent the Son. And, believing, the world will have life in the name of Jesus. The implementation of that unity is a subject on which the Scriptures are silent. Furthermore, I suspect, this implementation will always bear the marks of the *Zeitgeist*. That, however, the Christian Church must strive to realize her oneness as the **SHALIACH** of Christ the world to which she has been called and in which she has been placed as the Servant of Christ, is a patent fact expressed unambiguously in the Scriptures.

The perspective which I have been struggling to set forth gives us a Mission which is cosmic in scope. The whole world is our field, for we are to serve this world. This is the world for which Christ died. This is the world which, in Christ, the Father reconciled unto Himself. No area of human activity is excluded from the redemptive Christ. This means, then, that any attempt to engage in the Mission of the Church in an atomistic way is to engage in something other than the Mission of the Church. "Colossians 1:30 and Roman 8:22 . . . indicate clearly that we have not exhausted the content of the Gospel

* Jean Danielou, *Les Anges et Leur Mission*. Editions de Chevatogne, 1953. p. 176.

** *Ibid.*, p. 176.

*** *Ibid.*, p. 177.

when, in the exercise of our mission, we have won this and that individual.”*

Let us summarize what has been discussed:

- 1) The particularism of the Old Testament, (The Covenant and the Elect People), as well as the particularism of the New Testament, (The Church), are functional particularisms. God's redemptive purposes, however, are always universal, cosmic, embracing the world which He loves and which, in Christ, He redeems.
- 2) The universalistic purpose is served through the juridical witness of the Elect People, the Church; a juridical witness which is patterned after that of Christ, Himself, who is God's witness in the cosmic judgment as well as God's Judge in the Final Assize.
- 3) This juridical witness, itself, is a sign that the Eschaton has irrupted into history in the object of that witness, Jesus the Lord. To fail to engage in this juridical witness, or to give a negative witness, is to set oneself, collectively as well as individually, in opposition to Jesus Christ, to God, Himself.
- 4) In the Final Judgment, the Son of Man, as Judge, shall declare the judgment that has been taking place all through history. The criterion shall always be service over against the brethren with whom the Son of Man identifies Himself completely and in whom the Son of Man confronts us daily.

PROJECTED INDUSTRIAL EVANGELISM CENTER IN JAPAN

In May, 1960, a group of Christian organizations which had been working among the weavers of the famous Nishijin weaving district of Kyoto organized a Nishijin Association for co-operative study and joint action, in the spirit of the solidarity of Christ.

The purpose of their present project to open an industrial evangelism center in the district is to witness to the transforming and redeeming power of Christ through participation in the suffering of the people. It has been found that there is a great opportunity and need for a cultural and educational program for these working people. Rather than establishing a separate center for each denomination or organization, it appeared more efficient to concentrate on a single project.

A site for the center has been found in the heart of the weaving district, and Doshisha Seminary has commissioned one of its graduates to work under Professor Masao Takenaka as its executive secretary. There is also an indication that the Student Christian Movement at Doshisha will take part in this project as an expression of its concern for the Life and Mission of the Church.

Here is a concrete step in the right direction. We shall all watch the development of this project with keen interest and fervent hopes for its success.

* J. F. Peters, "Redemptive Mission of the Church", *The Scottish Journal of Theology*. Vol. 10, No., 2, June, 1957. p. 164.

This analytical report on an epoch-making address comes as a welcome follow-up to the speech by Dr. Kraemer which we printed in January this year.

Hendrick Kraemer in Japan

RICHARD H. DRUMMOND

Hendrik Kraemer, the noted Dutch scholar of world religions, missionary statesman and first director of the Ecumenical Insititute at Bossey, Switzerland, visited Japan for two and a half months in the fall of 1960. He was invited by the Research Institute on the Mission of the Church of the United Church of Christ in Japan (Kyodan) and his arrival marked the culmination of nearly two years of careful planning and preparation. The nature of his visit and the contributions made seem of such significance to both the Japanese and the world-wide church that it appears imperative at this time to attempt an evaluation of them.

Kraemer's coming to Japan was not that of the ordinary visiting speaker who arrives, makes his contribution (often without much particular relevance to the local situation) and departs leaving little lasting impressions from his stay. Indeed, Dr. Kraemer's contribution in 1960 to the life and work of the Protestant church in Japan may constitute a precedent of permanent significance in future relations among churches in the world, particularly those between the so-called younger churches and the World Council of Churches.

Whether Dr. Kraemer's invitation to Japan will become a precedent for other countries to follow, perhaps with other men, only the future can tell. However, his visit has had effects in Japan which it is now possible to evaluate with some degree of accuracy. Dr. Kraemer arrived at Haneda Airport in Tokyo on September 23; and after two days for rest and a formal reception, he was given hours of careful briefing on Japan and the Japanese church situation by representative scholars and officials of the Kyodan. Dr. Kraemer had himself come with many months of specific preparation and a lifetime of general reading on Japan; although his speciality has been southern Asia, Islam and the religions and cultures of India and Indonesia, he astonished the Japanese with his knowledge of their history and culture. He soon plunged into his extremely busy schedule of meetings, addresses and personal consultations. Among these was included a conference with representatives from churches of East and South East Asia and communications with Roman Catholic and Orthodox Churches as well as the Non-Church movement.

The major part of the program consisted of a series of meetings in all parts of Japan wherein Dr. Kraemer requested that his own addresses form only one part of a whole that should emphasize the exchange of opinions and the free interplay of question and answer in an atmosphere of informality and mutual trust. The rigidities of traditional Japanese social custom made the realization of this desire vary greatly with the time and place. However, Dr. Kraemer made use of every opportunity formal or informal, or gain insight into the spiritual and social realities of the nation. The addresses and discussions usually centered upon the theology and role of the laity or upon the problem of communicating the

Christian gospel in an essentially non-Christian religious environment. The latter included the area of relations with non-Christian religions and the study of their life and thought. However, Dr. Kraemer's own purpose, and evidently the hope of the Kyodan as well, was that a kind of existential encounter take place that would result in the discovery of new insights and a break-through in the apparent stalemate that Japanese Christianity feels in its task of witnessing to the nation as a whole. Hence for Dr. Kraemer the most important part of his entire visit was the final and summarizing message lasting two hours which he made before nearly 50 men representing the top level of Kyodan leadership in every area of its life and work (the only foreigners present besides Dr. Kraemer were this writer and Dr. Alfred Schmidt, who represented the Evangelical Church of Germany and the Evangelische Akademie). This address constituted what may be a landmark in the history of the modern missionary movement. Certainly when taken in its total context, it effected an absolutely unique experience in the history of the post-war Japanese church.

Dr. Kraemer ranged over the whole field of the spiritual, ecclesiastical, financial and sociological problems with which the Christian movement in Japan is engaged. He spoke with a frankness that seemed almost brutal in comparison with the tip-toe approach that characterizes much of Japanese-North American church relationships. More than once during his stay he said that American "kindness" often results in a lack of frankness and the loss of any real communication. In his final address Dr. Kraemer emphasized his conviction that the Japanese church, while it constituted one of the most creative factors in the life of the nation 60 to 80 years ago, and was then a culturally explosive element giving moral seriousness and new vision in human relations in educational and social activities, has now become tightly bound to the pattern of structure, conceptions and forms which were developed at that time. That is, Kraemer contended, the Japanese church, while priding itself on its modernity over against the remnants of feudal thought and practice still widely existent in the nation, is in fact modern only with the modernity of 80 years ago. To Kraemer it seemed to lack true biblical flexibility and in fact to carry within its own life, especially in personal relationships, far more vestiges of non-Christian Japanese feudalism than it is itself aware of. With moving earnestness and force he appealed to the Japanese church to look within itself with prophetic clarity and truth and to make the work of self-Christianization its first and primary task. He called for the renewal of the church with the same passionate concern with which he has in the past addressed the churches of Holland and Indonesia.

Dr. Kraemer in thus assessing the situation of the Christian church in Japan laid his finger on what has been one of the gravest problems the whole culture had faced until the end of World War II and in part still faces. That was its increasing inability to develop independent and creative personalities in the face of the growing efficiency in totalitarian control that, with the exception of a few years of comparative freedom in the 1920's developed steadily on to the extremes of the last war. Many of the men in the Meiji Era, the creative period to which Kraemer referred, had their formative education in times when the Japanese people were not yet united in any ultimate spiritual or political allegiance.

In the Tokugawa Era (1600-1868) it was at least spiritually honorable, though mortally dangerous, to be in opposition to the ruling regime. The great achievement of the ruling class of the Meiji era was that it succeeded in making political opposition into the ultimate of spiritual and racial apostasy. However, in the years of transition between the overthrow of the old regime and the establishment of the imperial family as the focus and central factor of the new political system there appeared an astonishing succession of creative individuals in almost every area of cultural endeavor. These men showed an independence toward cultural traditions that became, however, increasingly rare as the imperial system was able to gather together both the religious and racial sentiments of the people into an all-embracing spiritual loyalty that has seen perhaps no equal in modern history. The Christian church shared in the early plethora of creative and independent individuals; indeed, it very appreciably helped to create them. But the growing efficiency of totalitarian control had its oppressive and restrictive effect on the church as well as on the rest of the culture. The giants who lasted into recent years, men like Kanzo Uchimura or Toyohiko Kagawa, were men who had gained their impetus under the direct influence of the great era. Creative cultural activity of any kind became increasingly difficult in twentieth century Japan and the Christian church found itself greatly restricted in any area of activity outside those forms to which several decades of use had given the status of social custom. The effect of this atmosphere upon the development of human character was to check, to bind, to hinder. As a result one of the greatest tasks post-war Japan has had to face is the need to create spiritually independent and culturally creative individuals.

It was against this background that Dr. Kraemer issued his ringing call for the manifestation of the spirit of the prophetic and apostolic church. He asked for boldness in both internal consciousness and external expression *vis-a-vis* the massive weight of Japanese society and culture. He strove to give the Japanese church a new sense of *raison d'être* and contended that the church of Jesus Christ in any culture, whether it itself be in the majority or minority, must live by faith in realities not visible in the forms of that culture. It must find its source of direction and its momentum from above and will always live, if it is truly Christian, in creative tension with its environment and culture.

Dr. Kraemer sensed the powerful hold which a long-developed racial consciousness has upon the Japanese people. He saw that while the church in Japan has tended to isolate itself from its own culture in a kind of self-protective shell, it has also, in spite of mission ties with churches especially in North America and an avid interest in theological and other intellectual concerns of Western churches, a very inadequate appreciation of the ecumenical movement and its significance for world Christianity. Dr. Kraemer was herein not thinking chiefly of ties with the World Council of Churches. The United Church, through the National Council of Churches in Japan, is formally related to the World Council and participates, though perhaps not always creatively, in its life and work. The point at issue, however, is an appreciation of the spiritual oneness and fellowship in Christ which for Dr. Kraemer constitute the essence of the Christian church and form also (for him) both the basis and aim of ecumenical activity. From this standpoint Dr. Kraemer deplored the

lack of any vigorous communication between the Christian churches of Japan and the rest of Asia. He was also pained by the absence within Japan of any real communication between Protestants, Roman Catholics and Orthodox Christians. Even among Protestants he found little fellowship and considered the N.C.C. as being no source of real ecumenical concern. His point in this sweeping criticism was that the Christian church in Japan, being so tiny a minority in a vast population, cannot hope to make an effective witness in this day in its present state of spiritual fragmentation.

The question is not one essentially of organizational union, desirable though that may be in certain cases, but of Christian fellowship, of spiritual communication, of the sharing of insights and practical strategies. Dr. Kaemer asked that Japanese participation in the world-wide ecumenical movement be aimed at the sharing of specific insights and look toward concrete applications in a more united and effective Christian witness to the Japanese people. Anything less, he contended, makes attendance at World Council and other ecumenical gatherings no more than mere Christian tourism. And within Japan, Christian fellowship must be not just an end in itself but aim at forming a united front to make a more effective witness to the whole nation. Dr. Kraemer repeatedly stated that no more effective witness to the non-Christian world in East or West in this day could be found than the demonstration of the true unity of God's people, working together in harmony and love.

Kraemer's emphasis upon the role of the laity rests upon his concept of the essence of the church as fellowship in Christ. If the Christian church is essentially a fellowship, and united in mutual love and outgoing service, all members belong to it, however their respective functions may differ. Kraemer's thought does not look to the creation of a church organization which would dispense with a specifically trained and ordained clergy. He aims at the restoration of the fellowship of the apostolic church in which all members, though under apostolic leadership, are, equally with the apostles, bound to participate in both fellowship and witness. He was a bit startled to find that as he attempted to share this conviction throughout Japan he was repeatedly misunderstood as trying to down-grade the status of the clergy or to foment dissension between clergy and laity.

Dr. Kraemer's retort was sharp. He stated that his observations made in traveling about the church suggested that there already existed a considerable amount of mistrust between clergy and laity and that it was about time to do something to improve their relationship. He did not hesitate to point out that the position of the Japanese pastor as the *sensei* has elements in it which were inherited from the role of the Confucian teacher and which do not necessarily contribute to a fellowship of mutual love and service. He returned to his oft-repeated point that what is most needed is the thorough Christianization of the Christian church, of its own relationships and inner life. Only then could it hope to contribute to the Christianization of the society about it.

Dr. Kraemer stressed the value, especially at this stage of the relationship between the church and Japanese society, of what he calls indirect evangelism. That is, it is not wise that all Christian evangelism should have as its immediate goal the direct conversion of individuals or the building of the church. Perhaps rural evangelism in the Japan of this

generation (so different in its results from that of Korea or India or pre-Communist China) can hardly be conceived on any other terms. But whether in rural or urban area Dr. Kramer felt that the Christian church has a great role to play in wider cultural spheres. In modern Japan where most people are still appreciably restricted by deeply rooted vestiges of feudalism in personal relations and lack the social courage freely to express their opinions, he appealed to the Christians to express their convictions and opinions in every cultural sphere possible. In particular he urged them to show to the Japanese people in word and deed what democracy really is in all its spiritual and social implications. No greater service, he felt, could be performed in the Japan of this generation and it would in itself constitute an act of evangelism of the highest significance.

With these words Dr. Kraemer tried to point the way for the Japanese church into wider areas of activity. He also wanted to indicate areas of service that give promise of bearing some tangible fruit. Aware of the present stalemate and its depressing effect on Christian morale, he tried to turn the eyes of the Christian community away from the barometer of church membership statistics. He tried to change the present almost entirely local-congregation-centered emphasis to the possibilities of creative effort in wider spheres that would also presumably help to create more favorable conditions in the entire nation to the reception of the Christian gospel. Dr. Kraemer insisted the worshipping community of God's people must of course be the center and motive power for all wider activity but that men ought not to lose heart because the community is not numerically expanding with breathtaking speed. He tried to meet the Japanese church where she was in her existential present and in that encounter to give her, as he was able, the light and encouragement of the Holy Spirit for this day.

Faith in the light and power of the Holy Spirit was central in Hendrik Kraemer's message to the churches of Christ in Japan. It was for this reason that he boldly contended that while sermon and sacraments are important for the ongoing life of the Christians even more important is it at this time that Christians break out of their spiritual and sociological shell and become a light to the whole nation. However, in so speaking Dr. Kraemer was clearly pointing not only to the prophetic and creative service to the nation which he believes is God's will for His church in the Japan of this generation, but also to certain concrete problems of church life which he found to be greatly hampering the church's flexibility and wider usefulness. He devoted considerable time to the problem of the existence in Japan of the large number of small congregations as compared with other countries in Asia. Their position in the midst of Japanese society constitutes, he said, a kind of spiritual and sociological *diaspora*. These churches, often consisting of no more than 10 or 20 members, have almost invariably their own pastor and have as one of their goals the financial support of this pastor and the building of their own sanctuary and parsonage. The fact that it is possible to supply pastors to each of these tiny congregations is one of the special characteristics of the Christian church in Japan. It has, in proportion to the number of Christians, the largest number of trained clergy of any church in the world.

This large number of clergy, however, does not necessarily and in itself constitute a drag upon the spiritual life of the church. Rather it is indicative of the fact that the Christian gospel has continued to find the response of dedicated personalities in spite of the massive resistance of Japanese society. However, it does constitute an economic problem of serious proportions, for it is clearly unreasonable to expect such small congregations to furnish the means for the full support of their pastors and their families. Furthermore, while the presence of the pastors is of course an encouragement to their congregations, the present ideal of achieving local self-support as soon as possible creates spiritual frustrations in the members as they contemplate an almost impossible task and diverts them, Dr. Kraemer contended, from their primary task of confronting the entire Japanese nation with the creative possibilities of the Christian gospel.

Dr. Kraemer's answer to the problem was that the heart of the matter is in the biblical concept of what is the essence of the church. It may be that the long history of oppression of the Christian faith in Japan, leaving almost traumatic wounds upon the subconscious minds of the people, has made it particularly difficult to gather large Christian congregations. Indeed, there is evidence that, possibly owing also to the long experience of political and spiritual repression, Japanese in general tend to form any kind of purely voluntary association only in small numbers. However, the size of the congregation is not of the essence of the church nor are a church building and fulltime pastor. Dr. Kraemer felt if a congregation is too small to support its own pastor and build its own sanctuary, it should not try to do either until it can do so without unreasonable strain. He said that the leadership of such small congregations would most fittingly be drawn from laymen who receive their financial support from their calling in the world's work but who have also the calling to serve God's people in this special way. He was convinced that there exists in the laity of the Japanese church the power, now lying partially dormant, to respond to this and other challenges of significance and scope.

There is, however, little likelihood that Dr. Kraemer's suggestions for this kind of use of lay leadership will soon be put into effect. For one thing, the trained, ordained clergy are there and available. Furthermore, with characteristic Japanese energy, they usually take the responsibility themselves for supplementing their inadequate salaries. Even the pastors of larger congregations usually have one or more areas of remunerative work besides their service as pastor. Dr. Kraemer spoke strongly against this division of effort but it seems to be in accord with a current pattern of Japanese society as a whole. Most university professors, for instance, in addition to their appointed work, lecture also at one or more other schools to supplement their salaries. Furthermore, the remarkable post-war expansion of the Japanese economy seems to be able, at least in the urban centers, to furnish the opportunities for this kind of extra remunerative work.

It is of course possible that some attempt will be made to restrict more severely the number of seminary graduates as a part of a long-range policy. However, more pressing as an economic problem than the salary of the pastors is the problem of the financing of church buildings. Japanese pastors contend that experience has shown that it is not pos-

sible to do effective work without a satisfactory meeting place that is the church's own property. Dr. Kraemer insisted that the real issue lies in the concept of what is the church and pointed out that the Japanese Mukyokai (Non-Church) movement does not feel itself so restricted by the lack of separate buildings for worship. And of particular concern is the fact that, with the current rise in land values and building costs, the small congregations find themselves quite unable on their own strength to finance their church building programs; and it is in this area wherein lies the greatest dependence upon financial help from abroad.

It was from this dependence upon foreign aid, deriving, Dr. Kraemer felt, from a concept of church which at least in part is not biblical, that he tried to free the Japanese Christian community. He knew of course that the concept was taken on the whole from practices prevailing in North America and Europe in both the 19th and 20th centuries. However, in the present critical situation of the Christian church in Japan, he was convinced that if help is to be received from abroad (and he feels that in certain circumstances it may be very necessary and proper), the most fruitful area of evangelistic activity may not be in the building of sanctuaries for tiny congregations but in forms of activity that will better enable the Japanese church to establish communications with the non-Christian society in which it is placed. Dr. Kraemer himself favors institutes for lay training and for the study of and communication with the non-Christian religions as particularly helpful methods to achieve these wider purposes.

The final problem, though not the least, of Dr. Kraemer's survey was that of the role and relationship of missionaries from abroad in the Japanese church. Dr. Kraemer's wide experience in Japan and his opportunity to consult with missionaries of denominations both within and without the Kyodan led him to his firm conclusion that the position of the missionaries in Japan is anomalous. A church which, from at least one standpoint, has an oversupply of ordained clergy is not going to be without problems in fitting into its program foreign clergy who add to the numerical factor the extra problems of inadequate knowledge of the Japanese language, customs and culture. Particularly in the post-war years with the emphasis upon integration into the church's life and program, the church has often been at a loss as to what to do with these ordained men. It could hardly offer them churches to serve as pastors; if there were churches of any size at all they had pastors of their own to send. A whole nation was present and available as the object of witness; but with integration into the church's program as the primary goal, the adjustment inevitably entailed serious problems.

Dr. Kraemer emphasized as the chief need in efforts looking toward a solution the developing of an atmosphere that will encourage long and frank discussions. His experience with both Japanese churchmen and missionaries led him to believe that in spite of the elaborate apparatus devised for interchurch relationships between Japan and North America since the end of World War II somehow the all-important lubricant of personal trust and cordiality, a real communication between persons has not adequately materialized. As one Kyodan leader said recently, "There is a kind of iron curtain which we

Japanese feel to exist between us and IBC representatives." Dr. Kraemer used the word "frustrated" to describe the experience of many missionaries in their attempt to achieve a satisfactory relationship within the Japanese church. The American tip-toe method has not produced the hoped-for results. Therefore Dr. Kraemer insisted that frank and thorough discussions between the Kyodan and IBC are a primary requisite for a real improvement in the life and work of foreign missionaries in Japan.

In private discussions Dr. Kraemer discussed in more detail what he feels to be the role of the foreign missionary in Japan in the future. For one thing, he felt that a correct understanding of the world situation compels the conclusion that the time for denominational missions has passed. He did not, however, discuss the means for implementing this conviction. He stated also that he believes the number of professional missionaries, that is, men and women financially supported by a sending agency overseas, ought to drop. Dr. Kraemer, who is a layman himself, feels that there will be an increasing number of laymen who will have opportunity to work abroad and who will make use of that opportunity to serve Christ and His church in the area of their work. In this regard I am reminded of a young American now living with his family in Western Japan. His entire financial support comes from his work as a teacher of English but he makes his services as a lay Christian available to several churches in the area and has won wide favor and trust. Some churches in both Europe and North America are already giving training to limited groups of laymen with this kind of service in view.

Dr. Kraemer seems to see the professional missionary of the future as a man able to represent not only his own church but also the world church, its thought, its experience and wisdom. Perhaps he unconsciously envisages a man like himself who is capable of serving as a high level advisor to churches in other lands. Many people will feel that the standards he sets are too high, but for the kind of role he is suggesting it would seem but natural that fewer numbers of professional missionaries be employed.

There was no attempt to enter into a discussion of the problem that, at least for North American Christians, a voluntary retrenchment in the number of overseas missionaries in the standard denominations could possibly mean an increase of support for independent missionary societies and result in larger numbers of personnel going out under their auspices. These men and women would in some cases not feel so keenly the need for rapprochements with the national churches, but whether the whole program of Christian witness would be appreciably aided by their activities might be a matter of some concern.

Dr. Kraemer's request to the Kyodan was that it set up a kind of continuing committee to study and if possible implement his numerous suggestions. Such a committee has already been formed and is at work. In the latter part of March a special retreat of about 15 leaders of the Kyodan will be held at which the whole subject will be thoroughly discussed. However, the amount of discussion and interchanges of opinions already achieved through both spoken word and printed page gives good indication that the message and spirit of this 20th century prophet have entered deeply into the soul of the Japanese church.

The Book Shelf

Compiled by *KENNETH DALE*

LAND OF THE REED PLAINS. Translated by Kenneth Yasuda, with interpretive paintings by Sanko Inoue. Tokyo: Charles E. Tuttle Company, 1960. 120 pp. ¥ 1350.

THE NOH DRAMA. Ten plays from the Japanese, selected and translated by the Special Noh Committee, Japanese Classics Translation Committee, Nippon Gakujutsu Shinkōkai. Tokyo: Charles E. Tuttle Company, 1960. 192 pp. ¥ 1200.

SHANKS MARE, by Ikku Jippensha. Translated by Thomas Satchell. Tokyo: Charles E. Tuttle Company, 1960. 414 pp. ¥ 900.

An American cannot easily acquire an insight into Japanese culture by reading books. To begin with, he does not share with the Japanese, as he does with the European, a heritage basically the same which assists his understanding. Neither does he yet have in his own tongue, books about Japan in anything like the number and variety of worth-while books that are available about almost every other major nation of the world. And, of course, both the difficulty of the Japanese language, as well as the scarcity of individuals competent to make translations, has held to a minimum the quantity of really successful English versions of Japanese writings about themselves.

Since the war, however, printed materials providing for more than a travelogue familiarity with Japan have become increasingly abundant. Among them, those that allow the deepest and most direct insights into the cultural and spiritual background of the country are its poems, novels, and dramas done into English, generally with love and feeling both for what was said and the audiences to whom it was originally

addressed. "Translation is always a treason," remarked Okakura Kakuzo. Still, it is only in translation that the majority of us who are not Japanese can approach the artists of Japan in whom resides the keenest sensibility of their people's genius and the power most sensitively to express it. And we are fortunate too, in that the translators of these works have been men not only expert in the language of Japan, but in the main, themselves possessors of considerable artistry and gifted with an imagination which makes it possible for them to enter into the consciousness of the men whose writings they are interpreting for us.

The three books here being reviewed do not offer us anything that has not been at hand in English before. In fact, the *Shank's Mare*, perhaps better known by its Japanese title, *Hizakurige*, is a re-issue of Thomas Satchell's famous translation which was originally published by subscription in Kobe in 1929. Undoubtedly the greatest classic of Japanese farcical prose literature, *Shank's Mare* is probably the readiest way for us to experience the adventure that life was

along the Tōkaidō of Tokugawa Japan in the early years of the 19th century, and certainly the most entertaining. True it is that much of the humor, depending as it does in the original upon the double meanings in words or expressions, is lost or strikes us with less force in translation. And even more regrettable is it that careless setting of the plates for this printing has resulted in disagreement between the page numbers indicated for the footnotes collected at the end of the book and the pages in the text on which their referents actually appear. Nevertheless, the fact remains that Yajiro-bei and Kitahachi, the heroes of *Hizakurige*, are at least as well known and loved in Japan as Amos and Andy were in America; and their exploits constitute as important a sociological document of Japanese life in their time as do Shakespeare's comedies, say, of the life of Elizabethan England. Not to know this book is to be missing an important contact with the heritage of Japan.

The Noh Drama: Ten Plays from the Japanese, is likewise, a re-issue by Tuttle of a book first published in 1955 by Nippon Gakujutsu Shinkōkai. It contains the first ten of thirty plays thus far published which were translated by the Japanese Classics Translation Committee, appointed in 1934, and having for its object "the rendering of Japanese classics into foreign languages as a means of acquainting the world with the cultural and spiritual background of Japan." The texts of all ten plays are complete; and in a brief introduction, information about the origins and the esthetics of Noh is given, together with an explanation of the form and function of the Noh stage and costumes.

Inevitably one thinks of Arthur Waley's translations whenever another Noh drama

rendered into English comes to hand. First published in 1921, Waley's *The Nō Plays of Japan* contains the complete texts of nineteen, and summaries of sixteen Noh plays. None of the ten plays included in *The Noh Drama* appears in a complete translation in Waley; only one of the ten is summarized by him. Yet even though it is not possible with just these two publications to compare a translation by the Japanese Classics Translation Committee with a Waley translation of the same play, one can, by reading in each collection, detect a difference in the purpose of each translator. Waley is a poet, concerned with translating the beauty of the Japanese original into beautiful English. The Committee aims at rendering the original text into English as accurately as possible. For one seeking simply an esthetic experience, perhaps Waley is to be favored. The Committee's translations, however, are not without beauty; are eminently readable; and since the plays were chosen for their cultural and historical significance, offer a source of insights into Japan not similarly available in the English language.

Before it set itself to the task of translating Noh plays, the Japanese Classics Translation Committee produced *The Manyōshū: One Thousand Poems Selected and Translated from the Japanese*, published in 1940. As with *The Noh Drama*, the Committee was more concerned that its translation from the most ancient and greatest anthology of Japanese poetry should be accurate than that they should attempt to produce in English the lyrical qualities of the Japanese verses. Its selections, numbering slightly fewer than one quarter of the poems in the *Manyōshū* itself, are presented

in the same sequence in which they appear in the original twenty-volume compilation. Accompanying the verses is an introduction, concise and admirably illuminative of the evolution of this masterpiece of Japanese civilization. Altogether, this work, even more than the others, ought to be read with care by anyone who truly wants to enter into the mind and heart of Japan.

The native of the West, accustomed to the lengthy, complicated, and explicit verse and drama of his own culture, is usually puzzled by and not infrequently disdainful of the brevity, simplicity, and vagueness of similar forms of literature in Japan. Japanese poems and plays are often labeled naive by critics who are kind. By critics who are not they are called shallow. The bafflement is understandable. The contempt is inexcusable. It would be well if all of us coming to Japan from America and Europe were to study the wise and wonderful observations of Okakura Kakuzo in *The Book of Tea*. The art of the East, he tells us—and supremely, the art of Japan—holds that suggestion is more desirable than assertion. "In leaving something unsaid the beholder is given a chance to complete the idea . . . A vacuum is there for you to enter and fill up to the full measure of your aesthetic emotion." Concomitant with this philosophy which moves the Japanese writer, as Tanizaki says, "to keep a thin sheet of paper between the fact or the object and the words that give expression to it," the nature of the Japanese language helps to engender an art of intimation. Although said to be somewhat less suited than English to making fine intellectual distinctions, Japanese has a very much richer

vocabulary evocative of double meanings, so that in the best dialogue even a single word can create a crucial effect which is lost in translation. One might lament that Japanese poetry and the Noh drama are refined beyond possibility of being effectively translated for foreign appreciation. He should be exceedingly cautious, however, about passing judgments concerning their worth as art or their value as expressions of life.

The artist, Sanko Inoue, chose the hundred poems which, translated by Kenneth Yasuda, himself a poet, are offered in *Land of the Reed Plains: Ancient Japanese Lyrics from the Manyoshu*. Each poem is on a page by itself, in English and in Japanese characters, together with an appropriate commentary writtten by the translator, and an interpretive miniature painting by Sanko. Unlike the translations from the *Manyoshu* published by the Japanese Classics Translation Committee, which appear in the same sequence as in the original, these have been rearranged by Mr. Yasuda to emphasize, roughly, "the three great geographical and, to a lesser degree, social divisions of the Manyo world: the Yamato heartland . . . the Kyushu of the frontier guards . . . and the 'Eastland' of the pioneers." Whether these new versions are sufficiently distinctive or better to merit being published so expensively is questionable. Still the book is interestingly and colorfully illustrated; and Mr. Yasuda's preface provides a considerable amount of useful background information in a very few lines.

Once again I quote Okakura Kazuo in the way of justifying—if that is necessary at all—the inclusion in this journal of a review of such books as these. "Unfortunately,"

wrote Okakura, "the Western attitude is unfavourable to the understanding of the East. The Christian missionary goes to impart, but not to receive. Your information is based on the meagre translations of our immense literature, if not on the unreliable anecdotes of passing travellers. It is rarely that the chivalrous pen of a Lafcadio Hearn or that of the author of *The Web of Indian Life* enlivens the Oriental darkness with the torch of our own sentiments." These are three torches we can pick up to help light our way into brotherhood with Japan.

The *Manyoshu* is still revered as the purest creation the Japanese spirit ever produced the spirit still uninformed by the culture

of China, still unwetted by the wave of the West. Its predominant form—the *tanka*—is still a chief verse-form today, being that officially prescribed for the annual Imperial poetry contest. Noh is esoteric even among the Japanese, but respected as one of the principal attainments of the national genius. And Yaji and Kitahachi are imperishable as Falstaff or Huckleberry Finn. It is a hoary and almost unassailable thesis that the art of a country is the clearest mirror of its spirit. *Hizakurige*, Noh, and the *Manyoshu* are all monuments of Japanese art. He who wants to enter into the spirit of this land should immerse himself in them.

Patterson Benner

THE ART AND TECHNIQUE OF SUMI-E, by Kay Morrissey Thompson.

Tokyo: Charles E. Tuttle Company, 1960. 77 pp. with Illustrations. ¥ 2,500 (\$ 6.95)

In her book on Japanese ink-painting Mrs. Thompson has endeavored to give the reader the interest that she herself found in her study of the subject under the famous teacher and philosopher, Uchiyama Ukai, and to help in the further appreciation of the Japanese people by the study of another of their arts.

The majority of us who are readers of this periodical are primarily interested in the religious, sociological and educational aspects of life in Japan, and we are apt to overlook the value of an appreciation of her arts and crafts to our understanding of the people with whom we work. So again the old adage, don't judge a book by its cover, applies. SUMI-E is a beautiful book written by a sensitive American artist who came to Japan with a sincere desire to gain a more profound knowledge of Japanese fine arts. In studying with Mr. Uchiyama she not only fulfilled this hope but learned

much of the history of the art of *sumi-e* and calligraphy, as well as the philosophy and temperament of those interested in these subjects.

The book is too technical and the illustrations too numerous for the average reader. However, for those who may be inspired to take up this art as a hobby, it will be helpful and inspiring. The author says that it is not necessary to be a professional to have such a hobby, and it is true that a knowledge of strokes and of materials used can be useful to those interested in Japanese characters and calligraphy. Surely such books can give us a greater interest in the hobbies which so many Japanese find to the liking; and in showing such concern it is possible that we can find other interests which will give us a better understanding of each other.

Fannie Morton Oltman

THEY LIVED THEIR FAITH: An Almanac of Faith, Hope and Love, by Fred Field Goodsell. The American Board of Commissioners for Foreign Missions, 1961. 486 pp. Hardcover: \$ 5.50, Paperback \$ 2.50

The writer of this review was one of the younger members of a large family clan, members of which loved to get together and reminisce about the past. There were stories of the hardships and comradeship of pioneer life, amusing anecdotes that revealed the foibles of certain forbears, bits of homely philosophy and comparisons with present-day life. I cannot fully analyze the impact of all these reminiscences on me, but I am sure that they not only did much to help me understand myself and my background, but that they also did much to mold my character and to give me the feeling that I was part of an on-going life stream.

The fragments of American Board history given by Dr. Fred Goodsell in this book made me feel that I was again listening in on the reminiscences of a family group, this time a larger family, one which I could feel proud to belong to and from whose 150 years of experience I could learn much.

Or this book may be thought of as footnotes that give life and color to the book, *You Shall Be My Witnesses*, a systematic history of the American Board published in 1959 in preparation for the 150th anniversary of the Board. While writing this history Dr. Goodsell went through a vast number of letters and reports. There was much material which could not be used in this systematic presentation of the Board's history, yet seemed too precious to be thrown away, so he put it together in the form of daily readings. Because the material is diverse and fragmentary, the sequence

in which it has been arranged is largely arbitrary.

These readings are not limited to human interest stories. Some of them seem inconsequential in themselves, but taken together they do much to illuminate mission problems, policy, and the interplay of forces which have affected the missionary movement. For instance, the influence of the Christian faith on culture is alluded to in this fashion:

The point of view which the wise missionary will take in clashes of culture, says an experienced person, can be expressed in this way: God's word judges every culture it cuts down and builds up without respect to persons. . . no non-Christian culture is to be thought of as something like "an Eden before the Fall" by those who share in it, so that any one part of it must be fenced off as "ours" and not be affected in any way by the impact of the Gospel." (p. 67).

A well-arranged index makes it easy to find material on a given mission station or person. These persons include national leaders, Board secretaries and interested lay supporters of the movement, as well as many missionaries. Among the latter are the stories of several well-known missionary families who have served three and four generations.

Since reminiscences are of greater interest to those who are familiar with the names of people and places alluded to, this book may be of greater interest to members of the American Board than to others, but the theme is universal, showing, "What God has wrought in many hearts, in many countries and many races."

Alice E. Gwinn

KYŌKAI TO RŌDŌSHA: (Church and the Workingman) being the "Records of the Council on Occupational Evangelism of Western Japan", edited by Prof. Masao Takenaka. Tokyo: United Church Pub. Dept., 1960. 212 pp. ¥ 150

Some ten years have passed since the United Church of Christ in Japan first engaged itself in the work of "occupational evangelism." This book distills for the reader the lessons learned during most of that period and outlines policies that seem to be indicated. These have been years of achievement. During the period ten centers of occupational evangelism have been set up. Each year Labor Gospel Schools and local Councils on Occupational Evangelism have been convened in the various districts of the United Church. The custom of observing the Sunday prior to "May Day" as Labor Sunday has been accepted by the Church. In 1958 the monthly tabloid newspaper, *Hataraku Hito* (The Workingman) began publication. It addresses itself to the problems of the laborers of Japan from the standpoint of the Christian faith. As Dr. Takenaka observes in the foreword to this book, "The steady plodding ahead by means of such activities are facts in which we take much pleasure."

In September, 1959, the Occupational Evangelism Committee of the United Church convened a conference of its western division council at the Doshisha University in Kyoto. The contents of this book, which sprung from that conference, indicate that the spirit and vision which prevailed there were rather out of the ordinary.

The book is divided into six sections which relate to the threefold structure of the conference itself: namely, Evangelism, Labor, the Church. The three themes find unity in the overall theme of "Occupational Evangelism".

1. Biblical Studies (featuring a lecture by Dr. Paul Minear on "Church and Society according to the Bible")
2. Communicating the Gospel to Laborers (such topics as "Objectives of Occupational Evangelistic Frame of Mind"; "Communicating the Gospel to Organized Workers"; and "Action in Communication").
3. Subjects related to Laborers (topics like "Current Issues in Labor Unions"; "The New Situation of the Labor Movement"; and "Problems of the Woman Worker.")
4. Subjects Related to the Church (topics like "Establishing the Church and Occupational Evangelism"; and "Changing the Stance of the Church Regarding Occupational Evangelism".)
5. Work of the Evangelische Akademie in Germany, by Alfred Schmidt.
6. Findings.

One of the most valuable parts of this book is the 15-page Bibliography in English and German, as well as Japanese, of books dealing with this whole area of Christian social action. By way of criticism, it should be pointed out that few workers could ever hope to read this book or grasp its controlling ideas.

Howard Huff

Church and World Today

Facts and Reflections from Japan

DAVID REID

Two events stand out as particularly significant to the Japanese people during the first three months of 1961. One is explicitly religious, the other unwittingly so.

The first is the mammoth commemoration of the founding of that branch of Japanese Buddhism known as the Pure Land school. The other is a murder.

Both events throw light on the context within which the Church here engages in its mission to the World.

This account is divided into two parts. The first is mainly informative, the second mainly interpretive.

I

Over two million religious pilgrims and over two and a half million tourists converged upon Kyoto in the two-month period beginning February 26th. The occasion for this human deluge was the commemoration of the death of the two men most revered in the history of Japanese Pure Land Buddhism, Honen and Shinran. This spring saw the 750th anniversary of the death of Honen (1133-1212) and the 700th anniversary of the death of Shinran (1173-1262).

Pure Land Buddhism is that form of Buddhism which believes that spiritual enlightenment is to be won through reliance upon Amida Buddha, the Buddha of Infinite Light and Infinite Life. Amida Buddha, in his compassion for men, has made in the "West" a Pure Land. Those who sincerely believe in him and invoke his Name will be reborn, after death, in his Pure Land. The way to invoke his Name is to say "*Namu Amida Butsu*" (Adoration to Amida Buddha). This invocation is known as the *Nembutsu*, which literally means "to meditate on the Buddha." For this reason the Pure Land sects are also known as the *Nembutsu* sects.

The name of Amida Buddha had resounded in Buddhist temples for centuries — even before Honen—but always as an adjunct, an appendix to other ways of attaining enlightenment. Honen was the first man to declare that *Nembutsu*-faith was an independent way to enlightenment. This meant that a man no longer had to become a monk in order to hope for enlightenment, because anybody could say "*Namu Amida Butsu*."

Shinran, Honen's chief disciple, pushed this line of thought a step further. Till now it

had been thought that all Buddhists who seriously hoped for enlightenment must remain single and live on a vegetable-diet. But if saying "*Namu Amida Butsu*" were sufficient, these restrictions became meaningless. So Shinran married and included fish in his diet.

These steps may sound trivial, but they were of tremendous importance. They showed that Buddhism was no longer a religion for ascetic monks alone, but a religion for the people. And the people responded. Pure Land Buddhism spread like wildfire. Even today, over 50% of the Buddhists in Japan belong to some sect of the Pure Land school whose most pronounced characteristic is the resonant cry, "*Namu Amida Butsu*."

In the course of its richly textured history Pure Land Buddhism has become divided into a number of sects. Of these, two are especially important: the Jodo (Pure Land) Sect, which regards Honen as its founder, and the Jodo Shin (True Pure Land) Sect, which regards Shinran as its founder.* Both have their head temples in Kyoto, so when the faithful assemble to commemorate the death of the two founders, Kyoto bulges at the seams—and Kyoto business people fill their coffers!

The two million pilgrims congregated from every corner of Japan—over two thousand coming from the United States, Canada, and Latin America—to participate in the rites and colorful pageantry.

One of the most substantial developments to emerge from these commemorative celebrations is the formation of a scholarship fund. The Otani branch of the Jodo Shin (True Pure Land) Sect made this the occasion for the inauguration of the Otani Shin Sect Educational Foundation. The purpose of this foundation, now approved by the government's Ministry of Education, is to support the education of students who show promise of furthering cultural interchange. It has a capital fund large enough to expect an annual income of ¥21 million (\$58,300) in interest alone. With this income it will provide, during this school year, scholarships of ¥60,000 (\$170) to 60 graduate students, of ¥36,000 (\$100) to 200 university students, and of ¥10,000 (\$28) to 125 senior high school students. Next year these scholarships will be given to 80 graduate students, 400 university students, and 240 senior high school students.

This scholarship fund is only one of many activities carried on by the Otani branch of the Jodo Shin (True Pure Land) Sect. And the Otani branch is only one of the groups which comprise Pure Land Buddhism in Japan. From this, we may surmise something of the strength of Japanese Pure Land Buddhism.

The commemoration of the death of the founders of Pure Land Buddhism in Japan, Honen and Shinran, is the explicitly religious event of greatest significance to millions of Japanese people during the first quarter of 1961.

* The Jodo Shin (True Pure Land) Sect — also called the Shin Sect — is further sub-divided into two main groups, the Honganji-ha and the Otani-ha. The head temple of the former is Nishi Honganji, of the latter, Higashi Honganji. The head temple of the Jodo (Pure Land) Sect is the Chion-In. All three are located in Kyoto.

II

A murder was committed in Tokyo early in February. The circumstance leading to this crime and the shock waves resulting from it suggest a number of reflections which are here offered as "trial balloons." But first, what are the facts?

On February 1st, shortly after 9 p. m., a seventeen-year-old youth, Kazutaka Komori, entered the Tokyo home of Mr. Hoji Shimanaka, president of the Chuo Koron Publishing Company. He was hunting for Mr. Shimanaka but, failing to find him, turned his attack upon Mrs. Shimanaka and her friend, Mrs. Kane Maruyama. Declaring, "I am a rightist!" he stabbed Mrs. Shimanaka, wounding her severely. Mrs. Maruyama threw herself before the knife as it descended again. She fell a victim to this young boy, who was arrested shortly afterward in the vicinity of the murder.

The circumstances which led to this crime are essentially two. First of all, the *Chuo Koron* magazine had carried an article by Shichiro Fukazawa entitled "Story of an Elegant Dream." The article, a work of fiction, is a fantasy about a revolution which results in the death of members of the Imperial family, whose beheading is described in gory detail. Many people had protested against this "insult to the Imperial family," and the *Chuo Koron* had already issued an apology.

In the second place, the assassin had become a member of the ultra-rightist Great Japan Patriotic Party (*Dai Nippon Aikoku To*). This party, based on the principles of love for the country and devotion to the Emperor, is led by Mr. Bin Akao. Under his leadership a delegation of party members had already visited the office of the Chuo Koron Publishing Company, protesting against the "Story of an Elegant Dream" and allegedly making veiled threats—including the threat to "kill the *Chuo Koron*." Young Komori accompanied this delegation, though he apparently did not go into the office. Shortly afterward, he resigned from the party and within hours stabbed Mrs. Shimanaka and killed Mrs. Maruyama.

The shock waves which pulsed out from this crime are no less important than the circumstances which led to it. We may identify three main waves. First, the finger of suspicion pointed, as we would expect, to Mr. Bin Akao. Had he actually instigated the assassin? Was it merely a coincidence that his party had also numbered among its members Otoya Yamaguchi, the young boy who slew Socialist Chairman Inejiro Asanuma last fall?

Suspicions were hardly allayed by Mr. Akao's reply to the question of why, in his opinion, Komori and Yamaguchi had committed these crimes. They did so, he said, in "self-defense." They were defending themselves from Communism. There are Communist elements in the *Chuo Koron*. "If a Communist revolution breaks out in Japan, we shall be beheaded, and the situation depicted in that story in the *Chuo Koron* will come about. We must kill the enemy in self-defense and to protect our country."

Mr. Akao was arrested. But police grilling could not shake his assertion that he knew nothing of the boy's intentions. They could not prove that Mr. Akao had instigated the

murder, so he has now been released.

Second, the boy's father quit his job in Nagasaki and went to Tokyo, declaring himself ready to "atone" for his son's crime. He did this despite the fact that the boy had run away from home and for years had had almost no relations with his father.

Third, there was a great flurry in the newspapers and in the Diet as to "locating the responsibility" for this crime. This means something more than "finding the murderer." It has to do with the nature of Japanese society, which is often described as a "web" or "nexus" of inter-relationships. As Professor Hajime Nakamura has shown in his insight-packed book *The Ways of Thinking of Eastern Peoples*,* one of the deepest instincts of the Japanese people is to protect this nexus at all costs. Since this nexus is maintained in part by the system of responsibilities and obligations which obtain between its members, it becomes necessary—when there is a rip in the fabric—to determine who was not living up to his responsibilities. (This was why the boy's father, sensing that he was partly responsible, sought to "atone" for the crime.) In this case the axe fell on the Chief of Police, Mr. Ogura. Already under fire for previous rendings of the social fabric—the storming of the Diet by anti-Security Treaty demonstrators, the Hagerty incident, the stabblings of Socialist Diet member Jotaro Kawakami and former Prime Minister Kishi, and the assassination of Asanuma—within one month of the Shimanaka incident, Mr. Ogura was forced to resign.

From this point on, the shock waves become diffuse. But we already have ample material for reflection.

To one who is concerned with the mission of the Church to the World, this total complex—the murder, the circumstances leading to it, and the shock waves circling out from it—emerges as a fundamentally *religious* phenomenon.

Martin Luther once said that that on which a man sets his heart is his god. The corollary of this is that "religion" includes far more than "the religions." It includes whatever men put their trust in.

If Professor Nakamura is right in saying that the principal characteristic of the Japanese people is devotion to a limited human nexus, then it is this social nexus which functions as their god. *Devotion to a particular human nexus constitutes the most important religion of Japan.*

In a complex society there are many human nexuses. That is why there can arise conflicts of interest such as led to the death of Mrs. Maruyama in the Shimanaka home. The Komori boy and Mr. Bin Akao are united in this at least, that their devotion to a particular nexus—"the country"—finds a specific focus in the person of the Emperor. Around him there gathers a whole *mystique*, a numinous aura. The fact that he has disclaimed divine status is irrelevant. Criticisms of the emperor-system are intolerable to such as these. It is a threat to their god. The movement to restore February 11th as National Foundation Day (*Kigensetsu*) finds strong support among these "rightists" who are really "religionists," for it is on this day, some 2600 years ago, that Jimmu Tenno, legendary

* Tokyo: Japanese National Commission for Unesco, 1960. p. 656. ¥3,000 (\$8.35)

descendant of the sun-goddess Amaterasu, is believed to have enthroned himself as the first Emperor of Japan.* The "Story of an Elegant Dream," therefore, sliced into the very hearts of these men, who not unnaturally rose up in protest against this "insult to the Emperor."

The religion of devotion to a limited human nexus becomes evident in the case of the assassin's father as well. The nexus, in this case, is the family. Given the system of mutual responsibilities and obligations which bind the members of the family together, it devolved upon the father—as head of the family—to assume the responsibility for his son's crime. So strong was his devotion to the family nexus that even though he had had almost no relations with his son for years and could in no way have put it into his son's mind to kill for the sake of the Emperor, he quit his job and sought to "atone" for the boy's act.

Some say that this is an example of the deep-rootedness of the family system. They are right. But they should go on to say that the family system, however much in flux these days, remains the prime example of devotion to a limited social nexus, Japan's most important religion.

Chief of Police Ogura's resignation makes sense only in this religious context. It is harder to define the nexus in this case, but perhaps we may say that it is "the nexus of the whole." At any rate it is clear that the impassioned casting about to "locate the responsibility" was an expression of this basic Japanese inclination toward protecting the social nexus, for he was certainly not the man "responsible" in any sense familiar to Western ears.

Anticipating trouble, the Chief of Police had assigned two officers to look in on the Shimanaka house every hour to make sure things were all right. The Shimanakas knew there might be trouble. Nevertheless, they carelessly left their door unlocked.

If the average Westerner were asked "Who was responsible?" he would probably name the murderer (and instigator, if there was one), but there he would stop. If pressed, he might say the Shimanakas were at fault for leaving their door open. At most, the policemen assigned to the job might have been considered derelict in the performance of their duty. By no stretch of the imagination would he "locate the responsibility" by pointing at the Chief of Police.

Nonetheless, the Chief of Police had to resign. Why? Because he was ultimately responsible for the maintenance of the social nexus, the web of society which must be protected at all costs. Unlike the boy's father, he would not quit his job voluntarily, so was forced to resign. But like the boy's father, he was a victim of Japan's instinctive devotion to the social nexus. This devotion is Japan's most important religion.

If this interpretation is anywhere near right, it helps to illumine the context within which the Church of Christ in Japan is called to communicate the Gospel.

* Just prior to February 11, 1961, over 350 organizations from many parts of Japan launched annual campaigns for the revival of National Foundation Day. The Liberal-Democratic Party (Prime Minister Ikeda's party) is now ready to present to the Diet a bill increasing the number of national holidays, one of the proposed holidays being National Foundation Day.

The Listening Post

26 May, 1961

Dear Mr. Van Wyk:

Your article, "The School, The Kyodan, and The IBC" in the *Quarterly*, April, 1961, was very interesting in many ways. I can take time to call attention only to statements regarding SP Mission related Schools, Category IV.

You will find on closer investigation that these "schools—have [*not*, repeat, *not*] found their affinity on the local scene to lie with the Kyodan." It is true that "Kyodan ministers are invited to serve on their boards of trustees, they serve as chaplains or Bible teachers on the campuses", but "the whole posture of the schools" is far from being "oriented toward the Kyodan." You would find that the boards of all three schools would be embarrassed that "the Kyodan feels a legitimate concern for such schools" for they do not look to it (The Kyodan) "as their churchly partner" any more than to any other denomination from which they may recruit Christian teachers.

Space limits the number of examples to substantiate the above statements. One for each school will suffice. The Kinjo, Nagoya, has in its Constitution the Confession of Faith of the pre-war Church of Christ in Japan (NIKKI), hence it is "oriented" as much to the SHINNIKKI as to the Kyodan. Shikoku College, Zentsuji, has a statement in its Constitution specifically forbidding more than one third of its members from any one denomination. Hence it is "oriented" to the SHINNIKKI or the Reformed Church (Japan) as much as to the Kyodan, since there are members of the Board from these denominations. Seiwa, in Kochi, has adherence to the Presbyterian-Reformed Faith written into its constitution and its Bible teachers are from the SP Mission or the Reformed Faith (Japan), while at the same time there are on the Board members of SHINNIKKI and the Kyodan.

Your informant has misinformed you regarding the SP Mission related schools as listed under Category IV. They should be listed "Category I.: Non-IBC, non-Kyodan related schools", since their "relationships are relatively clear" and they should "pose no problem for the Kyodan or the Interboard Committee".

I trust you will be so kind as to give the above the same publicity as was given to the article in the *Quarterly*.

Sincerely,
L. W. Moore

Dear Mr. Moore:

If you are contending that the Southern Presbyterian Mission related schools have not as yet established any formal relationship with the Kyodan, you are completely correct. That is the point of the article in question, that the Kyodan is now struggling with the problem of defining what such a relationship might be. The extent to which the schools are at present "Kyodan-oriented" may be a matter of debate, and for an answer to that we ought to ask not only concerned missionaries but also school officials. Suffice it to say that these schools have allowed themselves to be listed as "Kyodan-related", whatever that may mean, in a number of both EACS and Kyodan publications in recent years.

Very sincerely yours,
Gordon J. Van Wyk

June 3, 1961



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